

FOREWORD

In our spiritual literature there are quite a few essays on the denunciation of Latinism - very solid, practical and scientific-documentary works; what are "Conversations between the probing and the confident" (Разговоры между испытующим и уверенным) by the late Met. Moscow Filaret; "The truth is everything. Churches" (Правда все. Церкви) A.N. Muravyov; "Cunning Theology" (Обличительное Богословие) archim. Innocent; "On the Relations of the Roman Church to Other Christian Churches", (Об отношениях римской церкви к другим христианским церквям) Avdiy Vostokov (Archbishop Anatoly of Mogilev); "On the Reasons for the Separation of the Western Church from the Eastern Church" (О причинах отделения западной церкви от восточной) by Archpriest Prokopovich: "Analysis of the Roman Teaching on the Headship of the Pope" (Разбор римского учения о главенстве папы) archim. (now archbishop) Nicanor and others. But for all their merits, these works do not quite satisfy the modern needs of religious feeling. As polemical writings, they are predominantly of a negative character; saying how a Latin should not think. Church, they do not say enough about how it should be thought, they give little information about the construction of its system as a whole, they provide little data for judging its positive content; and in relation to the papists, they do not touch them enough from the living side, weakly touch upon the basic, source principles of their worldview, and acquaint them little with our ideas about the Church. Lat. Theologians, finding in our convicts. In writings, only a refutation of the evidence on which their system is built, and not a refutation of the system itself, reproach us with illogicality; it seems to them that these same authors who refute them would speak differently if they took their point of view - and would come to the same conclusions as they came to if they moved a little further in their development.

With all this in mind, in compiling the proposed work, I tried to put the polemic on a slightly different path; I am concerned not so much with the evidence on which the system of papism is based, as with the analysis of the system itself; I am not discussing that the proofs of papism are weak and groundless, but I am revealing and affirming that the system itself is false and contains lies and contradictions, and that therefore it cannot be proved, and if the Latins prove, then their proofs are no more than a fiction, evidence is imaginary, supplemented by imagination.

Fearing in my turn that the papists would be reproached for illogicality and underdevelopment, I tried as fully and perfectly as possible to assimilate their worldview in doctrine in general and in particular in the doctrine of the primacy of the pope, and to understand the peculiarities of their thinking. In order to conduct a dispute strictly logically, I first of all took care of the accuracy and definiteness of concepts, and then I established principles in common with the papists and from them deduced a series of thoughts denouncing Latin distortions; he clarified the general laws of spiritual grace and church life and pointed out how the Latins bypass or violate them. Thus, speaking of the headship of Christ, I show how important it is in the Church for the salvation of believers to confess and keep this headship, and I immediately reveal that the headship of the pope, professed by Lat. Church takes believers away from the headship of Christ and brings them down into a carnal mindset. It is impossible not to recognize the justice of my thoughts, but to recognize them means to renounce papism. Talking about the infallibility of the Church, I reveal the basic law of the spirit. Life, that the infallibility of the Church is based on

her holiness, and now I show how this law is distorted in Latin; infallibility there is based on the unity of the pope with the bishops, and such unity can be fictitious, i.e. picked, rigged, imaginary. In the same way, speaking of the development of ecclesiastical authority, I point to the ways and laws along which it had to go and be accomplished; and then I indicate what the development of Latin primacy consisted in, up to what point it went right and from what point it deviated from the true path. So. arr. I raise our dispute with the papists to the basic principles of church life, after which our further reasoning will be in vain and superfluous.

The plan of my work is very simple: in the introductory part I compare the Orthodox and Latin catechisms, from here I deduce the main points of our differences with them and then reveal these differences, which is the subject of my research. These points derived relate to the doctrine 1) of the headship of Christ, 2) of the infallibility of the Church, 3) of its unity, and 4) of the strict distinction between dogmatic and canonical definitions of the degrees of priesthood, which distinction is not respected in the Latin Church.

The methods of research remain the same as those used in their previous writings: "Regarding the Latin dogma of nepor. Conception" "and about the Latin cult of the heart of Jesus;" First, I reveal the right. The view on this or that question of research, and then I oppose to it the Latin view. From such a comparison, the question is better and easier to elucidate, and the simplicity and grandeur of Orthodoxy stand out more strongly.

In presenting my thoughts, I tried to be as brief and understandable as possible for all readers, not only for the theologically educated, but also for the secular. Therefore, although it would be possible to write an extensive study on this topic, I limited myself to what I present, in the belief that this will be enough to understand and feel the full depth of the falseness in which Latinism resides.

I say this in view of the interest aroused in the public in religious differences and the resulting need to consciously and reasonably treat controversial issues in the field of beliefs. I will consider myself lucky, and my labor will be generously rewarded, if my book contributes to the satisfaction of this sacred need.

Archpriest A. Lebedev St. Petersburg. House of the Kazan Cathedral 1886.

INTRODUCTION.

DIFFERENCES BETWEEN ORTHODOX AND PAPISTS IN THE DOCTRINE OF THE CHURCH

“Let there not be anyone who is an infant, dragging and wandering about with every wind of teaching, in the lies of mankind, in the deceit of the wiles of flattery: those who practice love, but every age in him, who is the Head Christ, from Him the whole body is composed and composed decently, of all by the touch of alms, according to the action in measure, the parts are one and the same, the return of the body to create in the creation of oneself by love. Ephesus 4:14–16 .

In the doctrine of the Church set forth in Article IX of the Creed, the difference between the Orthodox and the Latins, as is well known, is centered on the question of the primacy of the Roman bishop in the universal Church.

This question is of the greatest importance in the cause of our salvation in Christ. Both eastern and western, i.e. Orthodox and Latins alike agree that the Church is such a divine institution in which His merits are imputed to those who believe in Christ and sanctification by the Holy Spirit is communicated, and through this their eternal salvation is accomplished. Without a doubt, this or another understanding of this divine institution is necessarily reflected both in the life of the Church and in the salvation of its members, for the words of Christ are "the spirit is and the life is the essence" (John 6:63). The Question of the Headship of the Pope not only the peculiarities in the structure of the Church itself are determined, but also the special relationship of believers to her invisible Head, Christ the Savior, is established. Therefore, if the Latin primacy is a lie, then it introduces a lie into the structure of the Church and into our very relationship to her invisible Head. If, on the contrary, supremacy is the truth, then by denying this salvific truth, the Orthodox themselves make it difficult for themselves the work of salvation in Christ. The significance of this question is so essential, and therefore it requires from us the most impartial, rigorous and detailed study, investigation and solution.

What is the essence of the matter? Where is the boundary line that precisely and clearly delimits the teaching on this subject of the Eastern Church from the teaching of the Latin Church? In order to approach the solution of these questions, let us turn to the writers of both churches and seek from them an explanation of the very essence of the disagreements on the subject that occupies us.

Latin writers have repeatedly touched on this point of disagreement and given their explanations for it. Thus, an unknown author, who for 43 years studied the question "On the possible union of the churches of the east and west 2", finds nothing more in this question among the eastern ones than only vain prejudices and contradictions of them to themselves, into which they supposedly put themselves from the time of Photius by denying papal supremacy. He writes that "Eastern primacy of St. Peter over the other apostles and his episcopate in Rome recognize and reject, likewise, the heritage that has passed from ap. Peter to the Roman primates, with power over the whole Church and the patriarchs, they also recognize and reject 3, they recognize, because in their liturgical books they continue to confess the primacy of Peter and the primacy of the Roman bishops, and at the same time they reject it, because this doctrine of the visible primacy of the pope was excluded from their doctrine, which was done by the Eastern since the time of Patr. Photius. The reason for such an absurd contradiction, in the author's opinion, lies in the moral mood of the Easterners, in their hatred and malice towards the Latins 4. The reproach is cruel! Unfortunately, the author does not clarify the internal causes and grounds for such an un-Christian attitude of the Orthodox towards the Latin West, which has been going on for a whole millennium. It is impossible to think that the bitterness of all the Orthodox came from one ambitious person, as the author presents Patr. Photius, revered by the Eastern Church for the champion of truth and the ascetic of faith.

Another Latin writer, Fr. Gagarin, who probably also dealt with the question of the differences of churches for a long time, is somewhat milder in regards to the differences of thought in the East. He finds that "in Russian catechisms there are not so many errors as omissions, gaps; and what is lacking in them, the liturgical books supplement and correct" 5. And this explanation is no easier than the previous one; there the denial of supremacy is explained by the hatred and malice of the Orthodox towards the Latins, but here their underdevelopment, thoughtlessness, mental poverty.

Thus, according to the judgment of the Latin writers mentioned, the reason for the disagreement on the issue of the primacy of the Roman bishop must be sought among the Easterners not in their dogmatic teaching, but in their mental state - in embitterment - according to the judgment of one, and in underdevelopment, according to the judgment of another. We draw attention to the judgments of these writers because the mentioned works by their Latin theologians - polemists are called diamonds in their theological literature 6.

With an air of greater seriousness (scientificity), such Latin writers as Gergenrether and Dallinger judge this issue. The first of them, in his criticism of the work of Janus ("The Pope and the Councils"), the essence of the disagreement believes that in the Latin Church the beginning of the monarchy is practiced, and in the Eastern it is supposedly the beginning of the aristocratic, and that the Eastern Church represents the first stage of a schismatic deviation or fall from the monarchical principle along the sloping path to polyarchic democracy, to which Dallinger's words cite. "It is a sloping path," says Gergenreter, in the words of this latter, along which ecclesiastical societies have moved in this respect. The first step was taken by the Byzantines: "only patriarchs, each managing his own church district, and no pope, no head over the patriarchs." Then came the Anglican Church and said, "No popes, no patriarchs, only bishops." For their part, the Protestants of the continent declared: "There is no need for bishops, only pastors, and secular rulers over them." Later, new Protestant sects appeared in England with another declaration: "We don't need pastors; only pulpit preachers." Finally, "friends" (Quakers) and many other newer societies appeared and made the discovery: "preachers are evil, every man for himself be a prophet, teacher and priest." It has not yet been possible to take another step down, but experiments are being made on this in the United States. "Women-preachers have already appeared there and form a community of listeners around them" 7. And so, this is the terrible path the Eastern Church is on! She was the first, in the opinion of the famous theologians of the Latin Church, to set an example of a fatal deviation from Latin unity towards disorderly fragmentation into different sects.

It seems to us that even if we take the point of view of Dallinger and Gergenreter, the structure of the Eastern Church is not expressed or defined by the word - aristocratic. Wouldn't it be better to say that just as the Latin Church practices the beginning of the monarchical - unlimited, so the Eastern - the beginning of the monarchical - limited; for the patriarchates, since no infallibility is recognized behind them, govern their district in common with the cathedral. But we Orthodox cannot approve of such a transfer of ideas and expressions from the structure of civil societies to the structure of a spiritual society. Kingdom of God or Church, there is an area of spirit and grace, and to express ideas about it, a special church language must exist and exists. In our

extreme conviction, such reasoning by the aforementioned theologians reveals an overly external understanding of the essence of the Church of Christ.

Orthodox theologians express in a different way the existing differences in the organization of churches. It is usually said that in the Latin Church the beginning of individual government operates, and in the eastern beginning of the conciliar⁸. But even such a definition of differences does not express the whole essence of the matter. Both the beginning of autocracy and the beginning of catholicity require a higher and unconditional definition; for just as the first is not necessarily un-Orthodox, so the second is not in itself unconditionally Orthodox. If Orthodox Christianity remained in one patriarchate, or in some one people with one spiritual ruler at the head, would such a one-man command be unorthodox? Without a doubt, no. A patriarch or metropolitan, having become the head of all Orthodox Christianity and recognized as such by all his subordinate pastors and all peoples, would not be transformed into a pope through this, although, in our opinion, he would have many temptations to do so. It was necessary, we repeat, that the unity of command practiced in the Latin Church, in itself, is not yet an unorthodox principle.. It can be Orthodox or non-Orthodox, depending on how it will be used. It existed in the Old Testament church, under the law, and, speaking in modern speech, remained Orthodox. The Jewish high priests, who sometimes combined in their person the royal dignity, did not in any way become similar to the Roman high priests. The history of the Christian Church provides us with an example of such unity of command. The Bishops of Montenegro united in themselves two powers, both episcopal and princely, and the Orthodox Church did not think of excommunicating them for such unity of command. On the other hand, catholicity is not unconditionally Orthodox: not every cathedral is Orthodox simply because it is a council of bishops. Dubsy Cathedral against John Chrysostom, the cathedral of Dioscorus at Ephesus, the iconoclastic cathedrals, and finally the cathedral of Florence, are rejected by the Eastern Church and condemned as non-Orthodox, although the latter, and especially Florence, claim the title of ecumenical. Consequently, both for unity of command and for catholicity there is a higher and most perfect definition, which actually establishes the Orthodoxy of one principle or another. If this higher definition is assimilated by one or another beginning. - this beginning becomes Orthodox, but if it is lost, then the cathedral, no matter how numerous it may be, will not be Orthodox. What is this highest definition?

In order to approach the solution of this issue in a strictly scientific way, let us turn to the catechisms of both churches and compare the teachings about the Church of the Latins and the Orientals according to them, and first find out the essence of the disagreements, and then we will derive a solution to this issue. We pledge ourselves to such a comparison, moreover, by the above-mentioned reproach of Fr. Gagarin in the omissions allegedly available in our catechisms in comparison with the Latin ones. What has been said in the catechisms will be briefly or incompletely supplemented and clarified by borrowing from the systems of the Dogmatic Theology of both churches.

Comparison of Catechisms

Let's start with the Orthodox catechism.

A lengthy Orthodox catechism (compiled by Metropolitan Filaret), which is considered a symbolic book in general in Orthodoxy. Church, to the question: "What is the Church ?" answers thus: "The Church is a society of people established by God, united by the Orthodox faith, the law of God, the hierarchy and the sacraments." In this definition, there are mainly two features: the God-established Church and unity . Caused by both internal and external signs - Orthodox dogma and moral teaching, hierarchy and sacraments.

In explaining this brief definition of the Church, the Orthodox teacher of the law also uses a more complete and scientifically composed definition, such as is given in the system of Orthodox dogmatic Theology of His Eminence Metropolitan Macarius. There we read: “ The Church is a community of Orthodox believers and baptized in the name of Jesus Christ, founded by Himself directly and through St. of the Apostles, animated by Himself and led to eternal life, visibly through spiritual shepherds: through teaching, priesthood and administration, and together invisibly through the omnipotent grace of the All-Holy Spirit 9. In this definition, which can be considered an abbreviation of the entire Orthodox doctrine of the Church, the doctrine of the headship of Christ stands out with particular force. He is the head of the Church, ruling it invisibly by the power of His grace and visibly through His instruments, through the shepherds of the Church appointed by Him. In the further exposition of the doctrine, this feature will come out stronger and more definite.

After the above definition of the Church, the catechism explains - faith in the Church and the object of belief, and then the signs of the true Church: unity, holiness, catholicity or universality (Catholicity) and finally her Apostleship, i.e. continuity and immutability of the teaching, tradition and ordination coming from the Apostles.

To the question: “What does it mean to believe in the Church ?” – the catechism teaches: “It means to reverently honor the true Church of Christ and obey her teachings and commandments, according to the certainty that grace abides in it, acts savingly, teaches and governs, poured out from its one eternal head, the Lord Jesus Christ.” The object of faith is defined in this way: “ The Church , which is visible, can also be an object of faith (which is the denunciation of the invisible); for, firstly, although the Church is visible, the grace of God, assimilated by her and sanctified in her, is invisible, which is actually the object of belief in the Church .. Secondly, the Church, being visible, inasmuch as it is on earth and all Orthodox Christians living on earth belong to it, is at the same time invisible, inasmuch as it is in heaven, and all those who have died in the true faith and belong to it. holiness." The following is evidence for this from the Holy Scriptures .

When explaining the first sign, the catechism in the following form sets forth the Orthodox teaching on the unity of the Church. “ The Church is one , because she is a spiritual body, has one head of Christ and is animated by one Spirit of God. " There is one body, one spirit, as you call quickly in the one hope of your calling; one Lord, one faith, one baptism, one God and Father of all ” (Eph. 4, 4, 5, 6). Emphasizing the idea that there can be no other, visible head for the Church, the catechism proposes the question: “How exactly do we make sure that Jesus Christ is the one head of the one Church?” - and answers: “The Apostle Paul writes that for the Church, as building of God, no other foundation can be laid than the one that lies down, which is

Jesus Christ (I Cor. 3, 10, 11). Therefore, for the Church, as the body of Christ, there can be no other head than Jesus Christ. The Church , which must abide throughout all the generations of the age, also requires a head that always abides; and such is the one Jesus Christ. Therefore, the Apostles are called no more than ministers of the Church” (Colossians 1:24, 25).

The unity of the Church imposes on us the obligation to observe the unity of the spirit in the union of the world (Eph. 4:3).

In the teaching about the Church, the headship of Christ is so essential that it is without fail expounded in every Orthodox Dogma in its full meaning. So in Eminent Macarius we read: “Having entrusted the visible administration of his Church to the bishops, who by the power bestowed upon them bind all believers into a single external union, the Lord Jesus invisibly himself holds the helm of the Church’s government, as its true Head, and enlivening it with the one and the same saving grace St. Spirit, unites all members of the Church with an inner union. This is clear: a) from His promise to abide all the days until the end of the age with the Apostles, and in their person also with their successors. To stay, no doubt, in order to lead them in their high field, to assist them, to manage them, and, therefore, chose them only as visible instruments of his grace-filled action on believers; b) from the fact that although He entrusted the power of teaching to the Apostles and their successors, but as the supreme teacher, invisibly teaching believers through them, He commanded to call Himself alone (Matt. 23, 280 and therefore said: listen to you, I listen; is swept away (Luke 10, 16) In the same way, although the authority performs sacred rites for the sanctification of believers, instructed the church pastors, but the supreme High Priest , who always alive, in hedgehog to intercede for us, can save to the end those who come to God through Him (Heb. 7, 25), remains Himself and Himself invisibly accomplishes through the shepherds of St. sacraments: He himself invisibly stands and accepts the repentance of a sinner who confesses his sins before a priest; He himself is the bringer and the one brought in the sacrament of the Eucharist (according to the expression of the prayer at the liturgy). The same must be said about church administration, which, although apparently entrusted to the shepherds, is concentrated invisibly in the Lord, as the king of the grace-filled kingdom (John 18:36) and the chief shepherd (1 Peter 5:4); c) it is clear from those places of scripture where Jesus Christ is called the Head of the Church, and the Church is His body (Col. 1:18 , Ephesians 1:22, 23, 5, 23 ; also: 4:11–16. Col. 2:19; 1Cor . 10:17 ; 12:12 Romans 12 : 4:5) and from the writings of the Holy Fathers; so st. Basil the Great says: “in it, i.e. in the Church contains, and combines each member in unanimity with the other, the one and truly unique Head , which is Christ”: Gregory the Theologian : "one Christ is one Head of the Church"; Blessed Theodoret : "Christ the Lord takes the place of the Head, and those who believe in Him take the place of the rear."

“That the Lord animates the Church with his divine grace is already evident from the preceding thought; for if Christ is really the Head of the Church, and she is His body, how is it possible that He should not penetrate her with His power? This is confirmed by the Apostle when he speaks of the Savior: and He gave Him the Head above all the Church, which is His body, fulfilling all things in all (Eph. 1, 23); further: so that we, with true love, would return everything to Him who is the Head Christ, from whom the whole body, which is composed and copulated through

all sorts of mutually binding ties, with the action of each member in its measure, receives an increase for the creation of itself in love 10 (4, 15, 16). In addition, this thought is affirmed on the promise of the Savior to send down to earth the all-holy Spirit, who would abide in the Church forever (John 14:16-17). A promise indeed fulfilled in due time (Acts 2:2). Since then, the all-holy Spirit, the Spirit of Christ, descends, firstly, upon all Christian shepherds in the sacrament of the priesthood, and clothes them with power and authority that dwells constantly in them (2 Tim. 1, 14), teaches to serve as priests and shepherd the spiritual flock. To descend, secondly, upon all believers in the sacrament of baptism, where he regenerates them and makes them living members of the mystical body of Christ; in the sacrament of chrismation, where he gives them strength for strengthening and gradual growth in spiritual life, and then in all other sacraments. Thirdly, it descends on all believers, pastors and flocks, or rather, it constantly rests on them (as long as they remain worthy) with its spiritual gifts, as the Spirit of wisdom and understanding, the spirit of advice and strength, the Spirit of knowledge and piety, the Spirit of fear God 's (Is. 11, 2, 3); constantly brings in them (if they do not resist) their spiritual fruits - love, joy, peace, long-suffering, goodness, mercy, faith, meekness, temperance (Gal. 5, 22, 23) and all other virtues. All the more clearly and tangibly we see the union of Christ with the Church and with all its members in the sacrament of the Eucharist: here every Christian sincerely partakes of the flesh and blood of Christ, and with them receives the whole of Christ into himself, and each after that can say, following the example of the Apostle: I live not tokmu az, but Christ lives in me (Gal. 2:20). From this comes the perfect unity of believers, both with Christ, the Head of the Church, from Him the whole body of compositions and conjuncts is given and removed, it grows the rebirth of God (Col. 2, 19), and among themselves; for they are all quickened by the same Spirit (1 Cor. 12, 11, 13), live by one and the same Christ, and many exist , truly one body (1 Cor. 12, 20-11 .

Thus, with the unity of the invisible Head of Christ, the inner spiritual unity of the individual parts of the universal Church becomes clear, i.e. private independent folk churches. Therefore, the catechism further asks: "How can one agree with the unity of the Church that there are many churches separate and independent, for example, Jerusalem, Antioch, Alexandria, Constantinople, Russia?" and answers: "These are the essence of private churches, or parts of the One Universal Church. The separateness of their visible structure does not prevent them spiritually from being great members of the single body of the Ecumenical Church, from having the single Head of Christ, and the single spirit of faith and grace . Unity "this is expressed visibly, by the same confession of faith, and by communion in prayers and sacraments."

After this, there is a discussion of the unity of the Church, earthly and heavenly, which is revealed in the Latin catechisms at the end of the ninth term under the name of the communion of saints . The Orthodox catechism is asked: "Is there also unity between the one who is on earth and the heavenly Church?" and answers: "Without a doubt, there is, both in relation to their one head, our Lord Jesus Christ, and in mutual communion between one and the other." "The means of this communication is the prayer of faith and love. The faithful, belonging to the Church, striving on earth, offering prayer to God, at the same time call for the help of the Saints who belong to the heavenly Church: and these, standing on the highest steps of approaching God, with their intermediary prayers purify, and strengthen, and bring before god of prayerfaithful,

living on earth, and according to the will of God, gracefully and beneficially act on them, either by invisible power, or through their manifestations, and some other means. Then the evidence for this is given from the Scriptures.

In explaining the second sign of holiness, the catechism says: “The Church is holy because it was sanctified by Jesus Christ through His sufferings, through His teaching, through His prayer and through the sacraments. Christ, love the Church, and betray Himself for her, that He may sanctify her; having cleansed with a bath of water in a word: let me present to myself a glorious Church, not having filth, or vice, or something from such, but let it be holy and blameless (Eph. 5, 25-27). In prayer to God the Father for believers, Jesus Christ said, among other things: sanctify them into Thy truth; Your word is truth. And for them I will sanctify myself, and they will be sanctified in truth ” (John. 17, 17–19). After this, the question is decided: “How is the Church holy when there are sinners in it?” Answer: “Those who sin, but purify themselves by true repentance, do not prevent the Church from being holy: but unrepentant sinners, or by a visible action of church authority, or are cut off from the body of the Church, and thus she is preserved holy from this side (1 Cor. 5, 13; II Timothy 2:19).

In explaining the third sign, the catechism asks: “Why is the Church called catholic, or what is the same, catholic or ecumenical? And he gives this answer: “Because it is not limited to any place, time, or people, but includes the true believers of all places, times and peoples. Ap. Paul says - that the gospel exists throughout the world and is fruitful and growing (Col. 1, 5, 6). And that in the Christian Church there is no Greek, no Jew, circumcision and uncircumcision, barbarian and Scythian, slave and freedom, but Christ of all and in all (Col. 3:11). Those who are from faith will be blessed with faithful Abraham ” (Gal. 3, 9). Then an important advantage of the Catholic Church is explained, namely: “To her own high promises that the gates of hell will not prevail against her, that the Lord will be with her until the end of the age, that the glory of God in Christ Jesus will be in her throughout all the generations of the age: what traces., it can never fall away from faith, nor err in the truth of faith, or fall into error. “Undoubtedly we confess, as a firm truth, that the Catholic (i.e., universal, and not Roman) Church cannot err or err, and speak lies instead of the truth; for the Holy Spirit, always acting through faithfully serving fathers and teachers of the Church, to protect her from all error. This is what the Eastern Patriarchs teach (Epistle of the Eastern Patriarch on the Right Faith, ch.12). Hence, for salvation it is necessary that the believer belong to it. “Because Jesus Christ, according to St. Paul, is the Head of the Church and He is the Savior of the body, then in order to take part in His salvation, one must be a member of His body, i.e. Catholic (Universal) Church (Eph. 5:23). Ap. Peter writes that baptism saves us in the image of Noah's ark. All those who were saved from the global flood were saved only in Noah's ark: thus all those who find eternal salvation find it in the one Catholic Church.

After this, the following question is proposed: “What thoughts and memories should be connected with the name of the Eastern Church?” and the following answer is given, testifying to the Orthodoxy of the Eastern Church: “In paradise, planting in the East, the first Church was also created in sinless forefathers: and there, after the fall, a new foundation was laid for the Church of the saved, in the promise of a Savior. In the East, in the land of Judea, our Lord Jesus Christ,

having accomplished the work of our salvation, laid the foundation for His own Christian Church. From there it spread throughout the universe; and to this day the Orthodox Catholic Ecumenical Faith, affirmed by the seven Ecumenical Councils, is invariably preserved in its original purity in the ancient Eastern Churches, and in those of one mind with the Eastern ones, which is the grace of God and the All-Russian Church .

Finally, when explaining the fourth sign, to the question: “Why is the Church called Apostolic?” The catechism gives the following answer: “Because it continuously and invariably preserves from the Apostles both the teaching and the succession of the gifts of the Holy Spirit, through the sacred laying on of hands. In the same mind, the Church is also called Orthodox or Orthodox. - Neste strange and aliens, but cohabitant with the Saints and in the presence of God, having been built on the basis of the Apostle and Prophet, I am the cornerstone of Jesus Christ Himself . (Eph. 2:19-20).

Calling the Church Apostolic, the Creed “teaches to firmly adhere to the teachings and traditions of the Apostles , and to move away from such teachings and such teachers who are not established on the teachings of the Apostles. Ap. Paul says: In the same way, brethren, stand firm and hold traditions, and learn from them either by our word or by our epistle ” (2 Thess. 2:15). Tit . 3, 10; 1, 10, 11 . Matt. 18, 17).

Then the doctrine of the Church Hierarchy is expounded. There is an institution in the Church in which the succession of the Apostolic ministry is maintained; - this is the Church Hierarchy or hierarchy. The hierarchy of the Christian Orthodox Church originates from Jesus Christ himself and from the descent of the Holy Spirit upon the Apostles, and since then it has been continuously continuing through successive ordination in the sacrament of the Priesthood. He gave to eat the Apostles, the Apostles, the Prophets, the evangelizers, the shepherds and teachers, for the perfection of the Saints, for the work of service, for the building up of the body of Christ . (Eph. 4, 11, 12).

After this, it is indicated that the Ecumenical Council extends its action to the entire Ecumenical Church , that the main parts of the Ecumenical Church are subordinate to the Orthodox Patriarchs and Holy Synods, and the smaller Orthodox regions and cities are subordinate to the Metropolitans, Archbishops and Bishops.

At the conclusion of the entire doctrine of the Church, the following question is asked: “In order to fulfill the duty of obedience to the Church, how can one know what she requires of her members?” and the following answer is given: “This can be learned from the Holy. Scriptures, from the rules of St. Apostle, St. Ecumenical and Local Councils and St. Father, and from Church statutes.

For a complete picture of the organization of the Church, let us add the words of His Eminence Macarius from his Dogmatic Theology. We read there: “Having determined the scope of His Church, having indicated to her the goal and having given the necessary means for the goal, the Lord Jesus also gave her a certain device, which fully ensures and facilitates the achievement of this goal. The structure of the Church is that:

a) it is divided according to its composition into two essential parts: the flock and the God-established hierarchy ; the flock consists of all who believe in the Lord Jesus in general; the hierarchy or hierarchy is a special God-established estate of people whom the Lord alone authorized to dispose of the means that He gave to the Church for its purpose: i.e. authorized in it to be teachers, clergymen and spiritual administrators, and therefore all other Christians who make up the flock must obey in matters of faith.

b) that the God-established hierarchy consists of three degrees: the first and highest - the degree of bishop, the second and subordinate - the degree of presbyter; the third and still lower is the degree of deacon. The relationship of these ranks of the hierarchy to each other and to the flock is that the bishop in his private church or diocese is the *locum tenens* of Christ and, consequently, the chief commander, both over the entire hierarchy under his jurisdiction, and over the flock. In particular, he is a) the chief teacher in his church both for ordinary believers and for the pastors themselves; b) the first priest and performer of St. sacraments in his private church, and finally c) the chief steward in his private church.

c) that since the center of spiritual power over each private church lies in its bishop, from whom “teaching, and priesthood, and government” flow for it, it follows that

1) several private churches may be subject only to the order of all their bishops in aggregate or to a local council. For this purpose, even St. The apostles legitimized: twice a year let there be a council of bishops and let them reason with each other about the dogmas of piety, and resolve the church disputes that occur (Pr. Ap. 37);

2) The Church of Christ in general, embracing all particulars, as the universal Church , is entrusted to all bishops in general, as St. John of Damascus , in his fourth letter to the Africans (see *Sent. East Patr. On the Rights of the Faith*, member 10). And consequently, the center of spiritual power for the Ecumenical Church is in the Ecumenical Councils. This truth was clearly expressed by St. The apostles, when, on the occasion of the misunderstandings that occurred among the new Christians regarding circumcision and certain rites, desiring to establish rules for the entire Church of Christ that was at that time, they decided the case of a conciliar (Acts 15, 28). From that time, as soon as the opportunity arose to convene ecumenical councils, all matters concerning the whole Church were finally decided at them, as the history of these councils testifies; above the authority of the Ecumenical Councils, no other authority was recognized in matters of faith, and it was considered an indispensable duty for all believing shepherds to unconditionally submit to the decisions and laws of the ecumenical Councils.

As a result of such a structure of the universal Church of Christ, its perfect unity naturally occurs, when all private churches, submitting to their pastors, so to speak, each concentrate in their bishop; while bishops unconditionally submit to the same laws of the ecumenical councils both in their teaching, in their sacred rites, and in their administration.” (*Dogmatic Theologian*, 1868 ed., pp. 237–238).

The proposed exposition exhausts all the dogmatic Orthodox teaching about the Church. In order to judge whether there are any gaps in this exposition, let us present the same teaching from the Latin catechisms.

In them, we first of all notice a kind of freedom (or rather, inaccuracy), indeterminacy and carelessness in the definition of the Church. In the catechisms that we could collect, the existing definitions of the Church can be divided into three classes: in some, such a general concept of the Church is given that both Protestants and Reformers and other sects can take it into their catechisms; in others, near the invisible Head, a visible head is mentioned - the pope; in the third, the Roman Catholic Church proper is defined and the notion of only the primacy of the pope is introduced.

The definitions of the following catechisms belong to the first class:

a) Roman (ed. Basani 1709): pointing out the various uses of the word Church, *ecclesia*, the Catechism teaches: “but according to the general custom of the holy writings, this word was used to designate the body of Christians and assemblies of believers only, who, precisely by faith, are called to the light of truth and the knowledge of God so that, having rejected from themselves the darkness of ignorance and delusion, they piously and holyly worship and serve the true and living God with all their hearts; but to express this subject in one sentence, let us say in the words of St. Augustine: The Church is believing Christians scattered throughout the world ” (Question 2, p. 86).

b) Statsevich's catechism. - according to which Russian Catholics are currently studying: “ Church (in Greek. *Εκκλησία*), means assembly, and by this name we mean all the faithful who undertake to serve God, confessing by Himself the frank faith that they learned from their fathers, and kept it intact without the slightest change” (p. 58).

d) The same definitions are given in extensive theological writings. Thus, in the famous Möhler, in his “*Symbols*”, we read the following definition of the Church: “by the Church on earth, Catholics mean the visible society of all believers founded by Christ, in which the work performed by Him during His earthly life for cleansing from sins and sanctifying mankind, under the guidance of His Spirit and with the help of the apostolic ministry established and continuously continuing by Him, it continues until the end of the world, and all nations in the course of time are brought to God 12 . So 2) in Deeringer's *Dogmatics* we find a trace. Definition: “the representation (representation) of Christ on earth is called the teaching Church, and through its activity, the living community of the saved being carried out and led is the Church in general . This expression refers primarily to the place of religious meetings. And as a result of this (?), the assembly itself, and then a separate Christian community, and finally, the composition of all Christian communities under God-established leadership. If, in order to define this concept, we take as the starting point the very moment according to which the individual is a true living member of the community of those who are being saved, namely, if we take the union with Christ arranged in it by the Holy Spirit, the moment that can be destroyed by a self-willed return to the kingdom of darkness. , then the carnal and earthly things are abolished in this society, and the society itself, like the Church, forms a union of saved people arranged and led by the Holy Spirit, both among themselves and with their Head, Christ 13 .

It is clear that such definitions of the Church may be suitable for the catechisms of all Christian denominations.

The definitions of the second class we find:

a) in the catechism of the Archdiocese of Prague, which was used in the last century. To the question: "What is the Church ?" – we read: "The Church is a gathering of believers under Christ as their invisible Head, and under His vicar or representative on earth, the Pope of Rome (Matt. 16:18), who with bishops and spiritual administrators in a visible way, according to the divine institution, arranges it is controlled by e 14 .

b) in the famous catechism of the Jesuit P. Canisius. There we read: " The Church is the assembly of all those who profess the faith of Christ and His teachings, who are governed on earth under one head and shepherd superior after Christ .

These definitions, although not entirely accurate, have the advantage over the above that they give the concept precisely of the papist, Latin church.

The third class includes definitions of the Roman Catholic Church proper, visible, existing on earth, in which the headship of Christ is either not mentioned at all, or if it is mentioned, then not in the definition itself, but after. So:

a) in Degarbe's catechism we read: " The Church is the community of all Christians on earth who, by confessing one faith and using the same sacraments, are united under one common head (the pope, as the heir of St. Peter) and under the bishops subordinate to him (as the successors of the other apostles 16 .

b) in the Buddhist Catechism of 1849 and in the Lesser Vienna Catechism of 1860 we have the following definition: "The Holy Ecumenical Church is the visible assembly of all orthodox Christians, under a single visible, supreme head, the Pope of Rome, who profess the same doctrine and use the same sacraments." Then on a new line is added: "There is also an invisible supreme head of the Church, I. Christ."

c) in the Vienna Catechism of Dr. Wappler, approved by Pope Pius IX himself, there is a trace. definition: " The Catholic Church is the totality of all orthodox Christians on earth who, professing the same faith, using the same means of salvation and recognizing one supreme head, the Pope, constitute one society 17 . This definition, more complete and more precise than others, gives the concept of the Roman Catholic Church.

Let us add to this the definition of the Church found in the popular dogma of Bishop Irzika. He writes: "The primates, rulers and princes of the Church, united with their supreme head, make up that venerable and high assembly, which is called the teaching Church , or, in the narrowest sense of the word, only the Church 18 .

The presented definitions give the right to draw the following conclusions: a) in the concept of the universal Church, it is not necessary to necessarily lead the doctrine of the primacy of the pope, as shown by the catechisms of the first class; b) the introduction of this doctrine narrows the concept of the universal Church, limiting the idea of it only to the visible church, and even narrower still, the teaching church; c) the more limited and already the concept of the Church becomes, the more visible the doctrine of the primacy of the pope appears, and the more the idea

of the invisible Head of the Church, our Lord Jesus Christ, is relegated to the background and obscured. In the first class of definitions, the idea of the pope is unnecessary, and in the last one, the idea of the invisible Head-Christ turns out to be unnecessary. This is very significant!

For further comparison, we will take only two catechisms - the Roman one and Dr. Wappler, approved by the pope.

First of all, we must note that our Orthodox catechism, as comparison has shown, differs less from the Roman catechism than from later ones, as, indeed, it should be, because after the last Vatican Council the doctrine of the pope received completeness in its development, and therefore should take up more space than the catechisms before the council could give him.

For this, for greater clarity and brevity, first present the program according to which the doctrine of the Church is set forth in the Roman Catechism. After the concept of the Church, it deals with the mysterious signification of the very word Church (Question 3). About the different names of the Church (the flock, the bride, the house of God, etc.) (then question 4), about the two branches of the Church militant and triumphant (question 5), about the existence of sinful people in the Church (question 6, 7) , about people who do not belong to the Church (Question 8-9), about the use of the word Church in the most particular senses (Question 10) and, finally, about the properties of the Church - about unity, holiness, catholicity or universality and apostolate (Question 11 -19), then on the difference between faith in the Church and faith in the Holy Trinity (Questions 20-22) and, finally, on the communion of saints (23-27).

In the doctrine of the unity of the Church, the same thoughts are expounded as in the Orthodox catechism, with the only difference that the doctrine of the primacy of the pope is introduced; - but this is done so awkwardly that at first glance its inappropriateness is felt; like a wedge, it entered the doctrine of the Church and became between the idea of the headship of Christ and the idea of the unity of the Spirit penetrating and sanctifying the Church . If we were to introduce this idea into our catechism, it would come out like this: “ The Church is one , because she is one spiritualbody, has one head—invisible—of Christ and one head—visible—the pope, and is animated by the one Spirit of God.” The inappropriateness of the visible head is obvious here. It appears with the same obviousness in the Roman catechism. So we read in it: “Such a multitude of people scattered throughout this world is called one for the theme of the reasons indicated by the Apostle; for he confesses that there is one Lord, one faith, one baptism . Its ruler and organizer is also one, invisible, however, Christ, whom the eternal Father gave , so that He would be the head of the whole Church, which is His body.; and the visible one who holds the Roman chair of Peter, the prince of the Apostles, as His vicar. Then: “There is one and the same Spirit,” says the Apostle to the Corinthians, who bestows grace on believers, just as the soul gives life to all the spirits of the body, etc. (Question 12).

In the doctrine of the catholicity or universality of the Church, a true confession of the Orthodox faith is expressed, that all believers, starting with Adam, belong to the same Church, which was founded on the foundation of the apostle and the prophet , and these are all set and based on this cornerstone, Christ, who from He made both one, and proclaimed peace to those far and near (Eph. 2:14:17:20). Not a word is mentioned here about the Center, but it should be; because

modern theologians teach that, as if on Christ, as on the main stone, another main stone was laid by ap. Peter; and the rest of the Apostles are based on Peter, as the Prophets are on John the Baptist. The compilers of the Roman Catechism, apparently, did not yet hold such views. In the same section, as it should, the need to belong to the Church is also mentioned if one wishes to be saved.

The doctrine of the Apostleship of the Church speaks of its origin from the apostles, and hence also of its truth; with a brief mention of its infallibility. "The Holy Spirit" teaches the Roman Catechism, governs the Church not through any other ministers, but through the Apostles, since the Holy Spirit was first sent down to the Apostles, and then, by the infinite goodness of God, remained in the Church forever. But how this one Church cannot err in teaching the doctrine of faith and morality. Since the Holy Spirit governs it, it follows from this that all other societies that unjustly appropriate the name of the Church, because they are led by the spirit of the devil, are in the most fatal errors of faith and morality .. Here again nothing is mentioned about the pope and his infallibility, as later catechisms do. But at the same time, one more remark should be made: the compilers of the Catechism speak very harshly of other societies that appropriate the name of the Church, precisely as being led by the spirit of the devil. The Orthodox catechism has no such expressions.

In the doctrine of faith in the Church , one notices the peculiarity that the catechism distinguishes faith in the Church from faith in the Holy Trinity by quality . " It is not necessary to believe in the Church as much as in God ", - this is how the 22nd question is titled, - and then the following explanation is given to it: "In truth, we believe in the Holy Trinity, the Father, the Son and the Holy Spirit so that in Them we place our faith. But in this case, having changed the way of speaking, we confess that we believe " The Church to be holy, and not" in "holy, so that in this special way of speaking God , the Creator of everything, would be different from created things and that for all those extraordinary blessings by which the Church overflowing, we gave thanks to the goodness of God 20 .

The Orthodox catechism, as we have seen, does not make such a subtle distinction, but, as it says about God: "I believe in one God the Father ... and in one Lord Jesus Christ, the Son of God ... and in the Holy Spirit of the Lord, it also says about the Church: I believe in one Holy, Catholic and Apostolic Church". For just as we Christians believe in God the Creator, Provider and Redeemer, so we also believe in God the Sanctifier acting in the Church. It can be seen that the compilers of the ecumenical Symbol, the fathers of the Second Ecumenical Council, also understood this. And right. The Catechism, explaining the understanding of the Fathers, teaches that the object of faith and teaching about the Church is its invisible Head - Christ and the Spirit of God, inspiring her. In vain, therefore, is done in Rom. Catechism the above distinction. It gives us the right to assume in the compilers of the catechism some kind of apprehension and conscientiousness, so as not to compare with the Divine something created, human , which has to be believed, but which should be distinguished from faith in God, which means, according to their concept, not the grace of God is the object of belief in Church , but something earthly. Is this not the doctrine of the primacy of the pope?

The conclusion speaks of the communion of Saints . An exposition on this subject would be in complete agreement with the Orthodox catechism. If the Roman Catechism had not introduced the doctrine of the merits of the Saints, which is not accepted by the Orthodox Church, and which we are talking about separately.

Thus, in the Roman catechism we have not yet found one main and essential difference, namely, that the Roman bishop is the visible head of the Church, her visible organizer and ruler, as the successor of Peter, the prince of the Apostles; while right. The Catechism asserts that for the Church, as the body of Christ , there can be no head other than I. Christ; for the Church , which is to abide in all the generations of the ages, also requires a head that always abides, and such is the one I. Christ. Therefore, the Apostles are called no more than servants of the Church.

Depending on this difference, there is another difference, but the difference is only negative. When comparing catechisms, if one of them can be reproached for gaps, it is precisely the Roman one. In the exposition of the doctrine of the Church, there is not a word about the Councils, nor about the power of the higher Hierarchs. There is not a word about the power of the Councils anywhere, but the governmental Hierarchy is mentioned in the sacrament of the priesthood, and we learn that there are not three degrees of the Priesthood, as the Eastern Orthodox Church teaches , - (bishop, presbyter and deacon), but very many. So in the answer to the 25th question about the Priesthood we read: "The rank of the priesthood, although one, has different degrees of dignity and power. The first degree is those who are simply called priests (their duties have been outlined above). The second degree of bishops , who are representatives of individual bishoprics, and have the task of governing not only the lower servants of the Church, but also all believers and having caring and diligent care for their salvation ... These bishops are also called high priests, which name is taken from the pagans, who are the main priests commonly referred to as high priests or high priests. The third degree is the degree of archbishops who are higher than bishops, and others are called metropolitans , because they are representatives of those cities that are considered, as it were, the matter of a whole known country; therefore they have a higher dignity than bishops, and a more extensive power, although in consecration they do not differ in any way from bishops. On the fourth degree is patriarchs i.e. the first and highest fathers. Previously, in addition to the Pope, there were four more patriarchs in the Church; but they were not equal in dignity; for the Constantinopolitan received the highest position for the glory of the imperial government, although this dignity was given to him after all the others. According to him, the closest is Alexandrian, whose church was founded by Ev. Mark, by order of the Prince of the Apostles. The third Antioch, where Peter first of all had his stay. The last degree belongs to Jerusalem, whose church was organized by Jacob, the brother of the Lord. In addition to all these degrees, the Catholic Church has always recognized and honors the highest bishop of Rome, whom Cyril of Alexandria at the Council of Ephesus he calls him archbishop of the whole world, father and patriarch. For he sits on the pulpit of Peter, the prince of the Apostles, on which Peter, as proved (sic!), sat until the end of his life; why it recognizes the highest degree of dignity and fullness of authority, which is given to it not by some councils, or not by any human definitions, but by God Himself. Therefore, he is the father and ruler, as the successor of Peter and as the true and lawful vicar of Christ the Lord, the head

of the whole church, all believers, and bishops, and other representatives, no matter what their merits and whatever power they may be endowed with.

And so, there are five degrees of the actual priesthood : just a priest, then a bishop, archbishop or metropolitan, then a patriarch and, finally, a pope. The Catechism is very vague about these degrees; he leaves unanswered the question: what are these degrees - dogmatic or only canonical? Are they established, as degrees, by the Founder of the Church, or did they arise historically, by custom, and then approved by the canons of the Councils? The exposition is so undefined, inaccurate and ambiguous, that one or another answer can be given, according to need. Who does not know the dogmatic teaching based directly on the Holy. Scripture, about the three degrees of the priesthood, the deacon, the presbyter and the bishop - to him it is possible to pass off all this fivefold number of degrees of the priesthood as dogmatic, and to anyone who would dispute this, it can be said that both dogmatic and canonical definitions are meant here. For when it is said of archbishops that their consecration is in no way different from episcopal consecration, this means that they have only a canonical and not a dogmatic advantage. Equally, when it is said about dad, that the supreme dignity and fullness of authority are not given to him by some councils or human definitions. But by God Himself, this shows that both the archbishops or metropolitans and the patriarchs received their privileges from councils, or human determinations, while the pope from God Himself. Thus, we see here, firstly, a confusion of a dogmatic definition with a canonical one, a sacrament with an administrative title. Secondly, we learn here that in the Church of Christ there are not three degrees of priesthood: deacon, priest, and bishop, but at least four: deacon, priest, bishop, and pope. Thus, we see here, firstly, a confusion of a dogmatic definition with a canonical one, a sacrament with an administrative title. Secondly, we learn here that in the Church of Christ there are not three degrees of priesthood: deacon, priest, and bishop, but at least four: deacon, priest, bishop, and pope. Thus, we see here, firstly, a confusion of a dogmatic definition with a canonical one, a sacrament with an administrative title. Secondly, we learn here that in the Church of Christ there are not three degrees of priesthood: deacon, priest, and bishop, but at least four: deacon, priest, bishop, and pope.

Let us now turn to Dr. Wappler's catechism, approved by Pope Pius IX himself, and see how he expounds the doctrine of the Church. His plan is this: the whole doctrine is divided into two sections, the first is entitled: The Catholic Church is founded by God , and the second: The Catholic Church is arranged by God. Section I says: about the foundation of the Church by Jesus Christ (§ 24), about its visibility (§ 25), its steadfastness (§ 26), about the apostolic ministry and Peter's primacy (§ 27), about the transfer of the apostolic ministry and Peter's primacy to their successors (§ 28), on the primacy of the pope and the episcopal rank (§ 29), on the signs of the true Church (§ 30), and finally on the true Roman Catholic Church (§ 31). Section II deals with the sending down of the Holy Spirit (§ 32), the infallibility of the Church (§ 33), the subject of infallibility (§ 34), the ways in which she discharges her teaching rank (§ 35), and the sources of teaching (§ § 36 –39), about the authority of the Church as a rule of faith for every Catholic (§ 40), about the dogmas of the faith determined by the Church (§ 41) and finally, the conclusions from this are stated:

In this program there is no longer any resemblance to the presentation of the Orthodox catechism, not only in form, but also in substance. Here the matter is presented as follows: Christ founded the Church, arranged it and provided it with the Holy Spirit, and entrusted the further fulfillment of the task to his governors - Peter and his successors.

In order to make this understanding of ours clearer, we will briefly outline the very thoughts, but in the order of their development by the author.

“Jesus Christ, we read in the catechism, planted the Church, i.e. founded a religious society in which and through which all people must be led to salvation. He also deigned that the members of this society be united not only by a common faith inwardly, but also from the outside, so that it would be a society visible from the outside and noticeable to everyone. The Church is founded for all time. For He Himself has given such promises, from which it is evident that she will remain until the end of the world.

Christ divided church members into two classes - priests and non-priests. For he did not give equal rights and equal power to all members; but from among those who believe in Him, He chose the Apostles to be the primates of his Church and gave them a special authority, which they should not exercise at all in the name or at the order of the believers, but in His name and at His command. This spiritual authority is made up of three duties: teaching, priesthood and shepherding, to teach. Administer ordinances, govern believers, and lead them to salvation.”

This mysterious service could only be performed under the supreme guidance of St. Peter. Why did Jesus Christ establish his supreme dignity (primacy) in the Church and believed it in St. app. Peter. Who therefore should rightly be called the Prince of the Apostles and the visible vicar of the Lord Jesus on earth. This is clear: a) from the clear expressions of Christ: “Thou art Peter, and on this rock I will build my Church, and the gates of hell shall not prevail against her. And I will give you the keys of the kingdom of heaven, and if you bind on earth, they will be bound in heaven, and if you loose on earth, they will be loosed in heaven (Matthew 16:17). Feed my lambs, feed my sheep (John 21:17). b) from actions Peter himself, as well as the rest of the Apostles. After the ascension of the Lord, St. Peter did exercise the highest authority in the Church; the rest of the Apostles recognized this authority of Peter, and the writers of the Gospel clearly expressed their recognition that when the number of the Apostles, Peter is put in the first place, literally calling him the first.

With the death of the Apostles, their ministry could not stop and the primacy, or the highest government authority, handed over to St. Peter; but both had to continue for a long time, until the end of the world ... That the continuation of the Apostolic ministry was necessary, this is clear by itself. But the primacy of Petrovo was also necessary; this clearly follows from the purpose of its establishment. For if even during the lifetime of the Apostles a center of unity was necessary, then in the subsequent time this need was the stronger, the more the danger increased that the Church, accepting various peoples in her bosom, would be divided. There must be successors to both the Apostles and St. Peter.

The successors of the Apostles are bishops, and the successor of the prince of the Apostles is always the bishop of Rome. For St. Peter, after leading the community in Antioch, being led by

the Holy Spirit, transferred his residence to Rome, and here, as a bishop, he ruled over the Christian community and died a martyr at the rank of bishop of Rome .

As the successor of St. app. Peter, the bishop of Rome is the supreme head of the Church, the vicar of Jesus Christ on earth, and in the sense of this greatest title is called pope or holy father . The pope excels other bishops not only by an honorary position , but also by really supreme power .over the whole Church, so that all bishops are subject to him. These latter, by divine institution, have the power to govern the Church, as the successors of the Apostles, only in union with their supreme head, the pope, and under his authority, because the highest administration, according to the divine institution, belongs only to the pope. They govern the district given to them by the direction and supervision of the pope, just as the presbyters, by the direction and authority of their bishop, govern their parish. Each bishop participates in the organization of the entire Church at ecumenical councils convened and presided over by the pope, where the bishops cast their votes.

Then, the author, having indicated briefly the signs of the true Church, applies them to the Catholic Church and deduces from this that only she has all these signs - and therefore, only she is the one, true, saving Church , and other religious societies that appropriate the name Christ's Church, such as the Protestant ones, and the so-called Greek churches, cannot justly be called by the name of the Christian Church. – because none of them actually has the four attributes that the Church should have. The author spoke so briefly about the signs of the Church and about the untruth of other Churches - that we do not write out everything literally, but supplement this brevity with an extract from another catechism, after we have exhausted its program.

We have fully conveyed the first branch of the doctrine of the Church; now let us turn to the second. It begins with the fact that Jesus Christ founded the Church with the aim that all people in it and through it be led to true knowledge of God and reverence for God, and through that to eternal salvation. For this purpose He promised the Apostles to send down His Holy Spirit, which He fulfilled on the day of Pentecost (§ 32). But He promised not only to the Apostles, but also to their successors, His divine help, so that the Church , preserving and teaching the Divine teaching, would remain pure from error or infallible.

The Church is infallible ...; but not all members of the Church are endowed with infallibility, but only the episcopate or the teaching church , but the quality of infallibility does not belong to the bishops individually, but to their totality, and, moreover, only in union with the pope . The pope is infallible personally , in himself, by virtue of his high rank, as the head of the Church (§ 33).

This infallibility extends to everything that relates to divine revelation and to the salvation of believers... Therefore, a teaching church rite is infallible when: a) it preserves and teaches a revealed doctrine relating to faith and morality; b) when he analyzes and reveals the revealed teaching, i.e. proclaims such a teaching, which is derived from the revealed teaching and stands with it in the necessary connection ... c) when he resolves doubts and disputes that arise about the revealed teaching, and when he discovers and condemns errors that are contrary to the revealed teaching, and, finally, d) when he decides and establishes those pertaining to the eternal salvation of believers (§ 34).

The infallible judgment of the Church is pronounced in various ways, namely: a) on behalf of the ecumenical Council, which was presided over by the pope; b) on behalf of the local council, approved by the pope; c) on behalf of the pope himself, as the head of the Church, and d) on behalf of the bishops, although they did not gather at the council, but clearly expressed their consent to some definition regarding faith and morality, or who approved the decision by tacit consent (§ 35).

The general conclusion from this is "that the true authority of the Catholic Church is the rule of faith " for every Catholic.

For a more complete exposition of how Catholic catechesis understand the signs of the true Church and how they apply them to their church, let us use the catechism of Kaplan Prochazka, compiled according to the guidance of the catechism of Bishop. Martin. He's writing:

“Christ founded one Church , and therefore, only that can be called His true Church, which has all four attributes. This is the only Roman Catholic Church . For a) all other societies that claim the name of the Church of Christ were formed later, through their rejection from the Roman Catholic Church (by means of a schism or heresy), and the Roman Catholic Church has its origin not from any other Church; it is one of the oldest churches; its history goes back to Christ; Christ its founder; b) Only the Roman Catholic Church is magnified by all those signs with which Christ endowed his Church.

1) The Roman Catholic Church is one with-outside and within. All members of the Church obey their bishops, and the bishops, together with all the faithful, are subordinate to the Bishop of Rome, as the common head of all, the shepherd of the whole Church, the successor of St. Peter, the visible vicar of Christ, who, like a solid ring, unites all members of the Church. All members of the Church in doctrine and worship must agree with the Pope of Rome, and in matters of faith they must submit to the infallible authority of the teaching church, thereby preserving internal and external unity. Whoever dares to break the external or internal unity, as a schismatic or as a heretic, is excommunicated from the church.

All religious societies that have separated from the church are deprived of unity. The so-called Eastern Church , torn away from the center of unity, disintegrated according to nationalities and states into a multitude of societies; these are: 1) the Anatolian church , or the old Greek church with the patriarch of Constantinople (at the head); 2) the Russian church; 3) the Hellenic church in Greece; 4) the church of the Karlovica Patriarchate, in the Austrian land; 5) Montenegrin, Cypriot, Mount Sinai (?) churches; in addition, there is a desire to form new zemstvo or popular churches ... (We leave the author's judgment about Protestant societies). The position of these churches, another catechist compares with the union of German states before their unification under the hegemony of Prussia.

2) The Roman Catholic Church is holy . She leads all her members to holiness; their holiness sets them as the highest rule for themselves and the last goal of their life (as if other societies do not have the same rule and not the same goal), has all the sources of grace, the liturgy, the sacrament of repentance and communion, proclaims the doctrine leading to holiness (and the other - isn't it too?), commands good deeds, recommends evangelical advice; she counts

in all ages many glorious saints who shone with heroic virtues to an extraordinary degree, and whose holiness God confirmed by miracles. (Nothing is said about the Eastern Church, but only about the Protestants, which we leave).

3) The Roman Catholic Church is truly Catholic, catholic , as even its opponents call it.

Having one common supreme faith, it is able to accept all peoples in its bosom. From the time of the apostles until now, it has a desire to spread throughout the world, therefore it prays for the conversion of the lost and unbelievers and sends missionaries to the ends of the world. There is not a single corner on the globe where at least a few members of the Roman church are not counted. Although it always and everywhere has to meet opposition, it overcomes them and expands among all peoples, and has many more members than all the sects taken together. The rest of the societies, constituting only folk churches, are not able to spread throughout the world. (Why is this so?).

4) The Roman Catholic Church is apostolic . Its primates are the real and true successors of the Apostles (why the Apostles, and not just Apostle Peter). This is confirmed by history. From the current Pope Pius IX, we ascend in a continuous row to St. Peter, whom Christ made Prince of the Apostles. Each of our bishops received his authority from some other bishop, and that from another, and so we successively ascend to St. Apostles who received their ministry from the Lord Jesus Christ himself. Churches, in which Peter and his successors are not recognized as the heads of the Church, in which the spiritual supremacy receives its authority from princes, from society, or from such people who did not receive it directly or indirectly from Christ, cannot be considered apostolic.

Note . The Roman Catholic Church is the only one that has the arrangement that Christ gave to his Church. In her alone is the rank of ruling, teaching and clergy of all degrees, as arranged by the Apostles, according to the command and authority of Christ: in particular, there is a single, visible, supreme head - the pope.

And so, only the Roman Catholic Church can boast of all the signs of the Church of Christ; she alone is the true Church of Christ. Therefore, only she can rightfully be called the one saving Church, and whoever, having recognized her, does not want to join her, risks his salvation and falls into sin.

The general result from here is the following: “Our faith rests on the authority of the teaching church, and he has true faith who believes everything that the church offers for belief, and believe because the church offers it. The teaching authority of the church serves as the principle (last reason, rule) of the faith of the Catholic Christian. And this is not blind unreasonable faith; for the Catholic has evidence that Jesus Christ is the true God , that Divine authority abides in His Church , therefore he acts wisely when his sinful mind submits infallibility to the Divine mind .”

With regard to the words of the teacher Prochazaki just quoted, let us make one remark. We have seen that, summing up the Roman Catholic Church under all the signs of the true Church, he pointed out that other churches do not fit these signs and therefore are not true, and he also

mentioned the Eastern Church; but it turned out that the eastern one does not fit only the first sign - it is not united , because it was split into several separate independent popular churches, and a reproachful hint was also thrown when presenting the third sign - catholicity - that supposedly popular churches are unable to spread throughout the world . Whether other signs are appropriate for the Eastern Church, not even a hint is made about it - and rightly so; because: a) the churchthe Eastern has just as much right (and in our eyes, of course, a greater right) to appropriate holiness to itself , as the Roman Catholic, - as proof of which she can point to a whole host of great saints who became famous in her after the division of the churches, and b) she also , like the western one, leads the succession of ordination from the time of the Apostles. And so, on the basis of this, we can say that, according to the concept of Catholic theologians, the Eastern Church , on one basis, does not fit the concept of the true Church, namely, that in its external structure it does not have such a government center as the Latin Church .

And so, comparing our Orthodox catechism with the Latin catechisms, we can infallibly draw the following conclusions:

1 . The Eastern Orthodox Church speaks with particular emphasis about the one head of the Church, our Lord Jesus Christ, and at the same time teaches that other heads cannot be visible. The Latin Church , although it recognizes the invisible head, but stops exclusively at revealing the meaning and merits of its visible head - the pope. It's not a gap anymore in the Orthodox catechism, as Fr. Gagarin, and not a prejudice out of malice and hatred, according to an unknown author who has been studying the question "On the possible unification of churches" for 43 years. This, in the opinion of the Orthodox, is the departure of the Latins from the true confession of faith, from universal Orthodoxy. Orthodox clergyman, Fr. Vladislavlev, having expounded in his Catechism the doctrine of the headship of Christ, asks: "Has not the Roman Catholic Church departed from the true doctrine of the one Head of the Church of Christ?" and replies: "Retreated; for it teaches that the pope is the visible head of the whole Church, that he is the vicar of Christ, the prince over the bishops and over the kings themselves. The reason for this difference lies in the difference in the views of the Orthodox and the Latins on the significance of the headship of Christ in the Church and the episcopal ministry established by Him.

2 . The Eastern Church ascribes infallibility in the affairs of the Church in general, to its entire composition, to all pious people—and consequently to the laity and the spiritual; and considers ecumenical councils to be the spokesmen for infallible teaching; The Latin Church , on the other hand, washing, so to speak, the entire composition of the Church and filtering out those to whom infallibility is not assigned, in the end, assimilates it personally and exclusively to the pope. This difference is rooted in the difference in views on the conditions for the infallibility of the Church in general.

3 . The Orthodox confess that although private Churches enjoy independence and self-sufficiency in administration, in spite of the fact that in their totality they constitute a single spiritual body of the Church; for they have one doctrine of faith, one church organization, one sacraments, and therefore are in constant mutual communion through prayers and sacraments. But Latin theologians, without a visible head, without a visible center of unity, cannot understand and recognize inner spiritual unity. Consequently, it is not the unity of faith, not the

unity of the moral teaching, not the unity of the sacraments, divine services, prayers and the identity of the church structure, not the unity of the spiritual mood that constitutes the essential condition for the spiritual unity of independent popular churches, as the Church teaches. eastern, - but the sole government in the form of a papist and the structure of the Latin Church that comes from here, without which the Church cannot exist as a single spiritual body. It is clear that in this case, too, the reasons for the disagreement are deeply rooted in the different views of both sides on the significance of the internal conditions of unity.

4 . The Eastern Church , recognizing Christ as the only head of the Church, on earth considers the Ecumenical Councils as the highest spiritual authority, below them the Local Councils, and even lower as the local authority of a separate church - the Patriarchs and Synods. The Latin Church , on the other hand, appoints popes as the sole supreme authority on earth, the source of all ecclesiastical and spiritual powers, from whom the Councils and other supreme authorities of the Church receive their power. Obviously, the main reason for this disagreement lies in the difference in views on the dogmatic and canonical definitions of power.

Thus we come to the necessity of revealing the significance of the presented differences and their internal causes in which they are rooted.

I.

OF THE HEADSHIP OF CHRIST AND THE HEADSHIP OF THE POPE

The first difference, as we said, is that the Orthodox speak with particular emphasis of the one invisible Head of the Church, our Lord Jesus Christ, and reject the need for any visible one; the Latins, on the other hand, although they acknowledge Christ the Savior as the invisible Head of the Church, stop exclusively at revealing the doctrine of the pope as the visible head of Christ's Church. The reasons for this difference, we repeat, lie in the unequal views of both churches on the doctrine of the headship of Christ.

We affirm that the Latins exaggerate the importance of the Roman bishop in the Church and, by covering up with his headship the headship of Christ, thereby pervert the very order of salvation in the Church. The following discussion will show the grounds on which we assert this.

The main and starting point of our study is the idea, recognized equally by the Latins, that the headship of Christ is not only an abstract mental representation of His dominion over the Church, but a living, internal, fundamental principle of church life, which determines the living relationship of the members of the church as to its head. , Christ the Savior, and mutually to each other.

In the exposition of the catechetical doctrine of the Church, we have already presented the doctrine of the headship of Christ. Let's recap what has been said. Christ the Savior is in the true and real sense the Head of the Church. Having entrusted the management of the Church to the bishops, He Himself remains her supreme pastor, enlivening her with the saving grace of the Holy Spirit, He Himself invisibly teaches, performs the priesthood and rules, Himself sends down the Holy Spirit on the believers, who rests on them in the grace-filled gifts of wisdom and understanding, advice and meekness, knowledge , piety and fear of God (Is. 11, 2, 3); and

brings spiritual fruits in them: love, joy, peace, long-suffering, goodness, mercy, faith, meekness, temperance (Gal. 5, 22, 23) and other virtues. Having installed shepherds, through whom, as through His visible instruments, He pours out His grace on the believers, He at the same time Himself directly enters into communion with each of them. Behold, I stand at the door and sense, and if anyone hears My voice and opens the door, I will come in to him and dine with him and that one with Me (Apoc. 3, 20 also John. 14, 21). In such communion with Christ - mediocre and direct - all believers enter without distinction of sex, age and ministry, and become participants, each in his own measure, of the grace-filled gifts of the Holy Spirit (Acts 2, 1-4, 16-21).

To be in living communion with the invisible Head, Christ the Savior. And to live under His grace and saving influence, for this, faith in Him, as the invisible Head of the Church, is absolutely necessary. Without faith it is impossible to please God (Heb. 11:5); whoever has faith and is baptized will be saved, but whoever does not have faith will be condemned (Mark 16:16). Depriving us of his visible co-presence and at the same time giving a promise to be with us all the days until the end of the age (Matt. 28, 20), the Lord to introduce us into the inner feat of faith. If He remained with us on earth and according to His humanity, and was visible to us with bodily eyes, we would not live by faith, but by seeing the glory of God face to face. The miracle of the Lord's being with us would affect us in a striking and overwhelming way; as a result of which we would not have the feat of faith, and life without feat would be devoid of moral dignity. No, the Lord wants us to see Him with the eyes of faith, to constantly imagine and feel His co-presence with us, for His sake we did everything and endured everything, as if being in His presence. If the Old Testament righteous endured for His sake, as if seeing Him, according to St. Apostle (Heb. 11, 27), although His image was presented to them in general and still indefinite terms, as an image of the future, then such a living mental representation of the co-presence of the Lord is all the more characteristic of us, believers of the New Testament, who have already seen and heard Him. If in the Old Testament faith introduced the sons of the Testament into the participation of the passions of Christ (Heb. 11, 25, 26) and was revealed in extraordinary deeds, which St. Paul (Heb. 11 ch.), then it is all the more convenient for our faith in the Lord, who has already completed the work of our salvation.

In order for our faith to be pleasing to the Lord and saving, for this it must lead us into inner conformity with Him, i.e. by faith we must become like him; for this, they must follow His teaching, imitate His example, and take part in His suffering and death, through the sacraments and timetable of their sinful flesh with its passions and lusts (Spread Cat. Ch. 4); all this is short. Paul expressed it in the following words: Let this be wise in you, even in Christ Jesus (Philip. 2, 5), i.e. those feelings and dispositions, according to which Christ the Son of God descended to earth and gave Himself for the salvation of the world, must also settle in our souls, namely: feelings of humility, obedience and self-sacrificing love for one's neighbor. This philosophizing must ascend to a possible similarity with Christ or likeness to Him. Arranging and attuning his soul in the image of Christ the Savior, the believer becomes in one spirit with the Lord, is identified with Him. Thus, Christ dwells in the souls of believers with all the grace-filled gifts of His Spirit.

In order to achieve such conformity with the Lord and enter into inner communion with Him, knowledge of the Lord, reflection on His love for man and prayer are necessary for this . Knowledge reveals the divine properties of our Savior, meditation deepens our understanding, prayer brings us closer to Him and opens our soul to His grace-filled influence. This is how the love of the believer for Christ our Savior is born, develops and perfected. This love should rule over all kinds of earthly love. Whoever loves a father or mother, more than Me , said the Lord Himself, is not worthy of Me; and whoever loves a son or daughter more than Me, is not worthy of Me (Matt. 10:37).

Thus, the doctrine of the headship of Christ is revealed as the basic doctrine of the salvation of man. This is a stone rooted from you builders , said St. app. Peter in the denunciation of the unbelieving Sanhedrin, who was at the head of the corner; and there is no other salvation. There is no other name under heaven given to men, about which it is fitting to be saved (Acts 4, 11, 12).

This explains the attitude of believers towards the invisible Head, our Lord Jesus Christ. All believers, both shepherds and flocks, are all equally united in Christ, as radii in their center, all are in grace-filled communion with Him, through shepherds and the sacraments performed by shepherds, and directly through prayer and the feeling of His co-presence, and all the same have the right to participate in the gracious gifts of the Holy Spirit.

From this it becomes clear how necessary it is for all members of the Church of Christ to be led in Christ, to bear in their minds a living idea of His co-presence with us, to live according to His example and become like Him, in order to thus be in one spirit with the Lord.

From this, it is also clarified and determined the mutual relations of both shepherds to the flock, and the flock to the shepherds.

What is the essence of pastoral ministry? If for participation in the Church and for the salvation of believers, faith in Christ as the head of the Church and likeness to Him is necessary, then, as it goes without saying, the first and essential duty of pastors in relation to their flock is to lead them to Christ, to confirm in their minds the thought of the headship of Christ and to bring them into grace-filled fellowship with Him, teaching them to be wise even in Christ Jesus.

Passing this service, the shepherds themselves, in turn, must be led in Christ. In addition to the virtues common to all believers, they, as shepherds, must also acquire for themselves the spirit of Christ's pastoral ministry: I am the good shepherd , He says to earthly shepherds; the good shepherd lays down his life for the sheep (John 10:11); those. acquire the spirit of meekness, humility, long-suffering towards the flock, goodness and love, until you are ready to lay down your life for them. All their service must be performed on behalf of the heavenly Shepherd, following His example, by His grace-filled power and for His most heavenly glory; forgetting themselves, in Him alone they must place the beginning, foundation, continuation, end, and goal of their pastoral activity.

The relationship of the flock to their shepherds is determined in a similar way. Headed by faith in Christ, as the Head of the Church, as the one and true Shepherd, they look to earthly shepherds

as servants of God, through whom the heavenly Chief Shepherd Christ himself acts, teaches, ministers and rules, and therefore according to His commandment (Luke 10, 16), accept them at the time of Christ, but in the name of Christ render obedience to them and surround them with their attention and reverence. With such a view of faith through earthly shepherds to the heavenly Shepherd, neither the highly eminent shepherds will add anything to the teaching and sacramental action, nor the humble, humble and poor-born, will diminish anything from Christ's teaching and Christ's grace.

Thus, the headship of Christ establishes the proper relationship between the flock and the shepherds.

In such relationships, just as shepherds serve as true instruments of Christ, bringing the flock into a living relationship with Him, so these latter, honoring the shepherds as servants of Christ, are established directly in Christ, and thus Christ is the real Head for both, the foundation and the final goal. their activities and lives, and therefore His grace, not delayed by His instruments, is abundantly communicated to all believers.

But faith, as a manifestation of moral freedom, is subject to the laws of development, can be improved and exalted in strength and dignity, can be perverted or extinguished to the point of complete unbelief; therefore, she requires careful and caring care of herself.

In necessary connection with the dignity of faith is the dignity of pastoral ministry. If the faith of the shepherd clearly represents the image of the believer, i.e. if a shepherd clearly realizes and holds before him the most perfect model of Christ's shepherding and is guided by it, then undoubtedly in his pastoral service he can achieve a high degree of likeness to his prototype, can acquire the power of effective intercession for people, be a mediator between God and people, a conductor of the grace of God with heaven to earth. If faith in a pastor does not develop and improve, and even more so, if it dies away from a vicious life, then, as is self-evident, the pastoral ministry loses its strength and significance; a shepherd without faith, or a vicious shepherd, offends his ministry, kills the sense of faith in his flock, preventing their thoughts from turning to Christ, and their hearts to open to receive His grace, in short, such a shepherd does not attract to the Church, but drives away from it. But besides the impoverishment of faith, there may also be a perversion of it. Thus, if shepherds, by faith in Christ, are zealous for His glory, but without proper assimilation of the spirit of His philanthropy, then they fall into the realm of earthly or carnal views. The Lord condemned such jealousy in the person of His disciples James and John, who asked Him for permission to bring down fire on the Samaritan village that did not receive Him. You do not know what spirit you still have, the Lord told them, for the Son of man will not come to destroy the souls of men, but to save (Luke 9, 54, 55). Likewise, shepherds fall into the carnal image of their ministry when they confuse their spiritual rights and privileges with earthly dominions and dominions; an example of which is presented by the same disciples of the Lord when they asked Him for the first places in the kingdom of heaven. The Lord condemned such a carnal image of ideas about spiritual authority, saying to all the disciples, and in their person to all the shepherds: know that the princes of the tongue rule over them, and the great ones rule over them. It will not be the same in you: but, likewants to be the first in you, be your slave; as if the Son of man did not come and serve Him, but serve, and give your soul

deliverance for many (Matt. 20:25-28). In the same way, shepherds fall from the height of true faith into a carnal way of thinking, when they look exaggeratedly at their grace-filled rights and advantages, and contemptuously at the ignorance and simplicity of the people, as we see in the example of the Jewish leaders, condemned by the Lord. When the servants of the bishops, sent to take Jesus Christ in the temple, did not bring Him for the reason that they were carried away by His preaching, the Pharisees, speaking to them in response, expressed the following high opinion of themselves and contemptuous opinion of the people : On, or from the Pharisees? But this people, who do not know the law, curse the essence (John. 7, 46–49). The Lord with force denounced such self-conceit of the Pharisees, threatening them with grief for it. Woe to you lawyers, for you have taken the key of understanding; you yourself do not enter, and those who enter are rebuked (Luke 11:52). In the same way, they fall into a carnal way of thinking when, instead of bringing the flock into living communion with the Lord, they focus their attention on themselves, on their advantages and powers, bring them first of all into communion with themselves, in full confidence that through this fellowship, the flock will then enter into fellowship with the Lord Himself and receive salvation. Examples of such carnal views were in the time of the Apostles (see 1 Cor. 1-3 ch. Gal. 5ch.). In denunciation of this kind of wrong views, St. app. Paul inspired pastors and preachers so that they would not appropriate independent significance and, as it were, independence from the Lord, so that they would not stop the eyes of listeners on themselves and on their own merits and advantages, but direct everything to the glory of the Lord, and in faith and love for Him, believers had their comfort and their reward. He gives such a suggestion in that thought, and for the manifestation of his strength he chose not the wise and the mighty of this world, but the poor, the weak and the simple, and by them he confounded the people of this age, who consider themselves both wise, and strong, and significant; so that in this way no flesh should boast before the Lord, but that everyone who boasts should boast in the Lord (1 Corinthians 1:27-31). Having revealed this general basic idea, the Apostle then points to his own example. Being in Corinth in weakness, in fear and in great trembling, the Apostle did not resort to any human, artificial measures in order to elevate himself in the eyes of his listeners and draw their attention to the sermon about the cross of Christ, which served as a temptation for the Jews, but seemed to the Greeks madness, but offered it in the simplicity of the word, and "in the manifestation of the spirit and power", with the deliberate goal that the faith of the listeners would be established not on the wisdom of man, but on the power of God (1 Cor. 2, 1-5). And so, according to the Apostle, the pastors of the Church should take every possible care not to stop the attention of their flock on themselves, on their own merits, but rather to belittle, humble themselves, and through that enable the flock to directly and directly look by faith at Christ. Savior, and so arr. enter into living and direct communication with Him.

In turn, the relationship of the flock to the shepherds, depending on faith, can rise, improve and achieve full and strong unity with the shepherds, can also fall, pervert and reach open enmity and falling away from the shepherds into heresy and schism. Thus, if the faith of the flock is perfected by the knowledge of God's love for man, by the experiences of the inner life, by the feeling of the co-presence of Christ, then, undoubtedly, such faith leads the flock to reasonable, conscious obedience to the shepherds. To a strong unity with them and loving communication. But, not to mention unbelief, even this faith can be perverted and fall into the realm of carnal

views. So, if instead of raising their eyes from earthly shepherds, as servants of God, to Christ Himself, as the Head of the Church and the supreme Shepherd, the flock will fix their spiritual gaze only on their shepherds, on their personal merits, for example. eloquence, gifts of the mind, nobility of origin, the importance of the place, the greatness of dignity, etc., as if these virtues in themselves give special importance to their service, elevate wisdomsermonsand aggravate the grace of mysteries, at the same time they will treat with disdain other, not so noble and glorious pastors, in which case they would begin to fall from the realm of faith into a carnal way of thinking, already contrary to the true spirit of Christ. A similar case was in the church of Corinth, founded by St. app. Pavel. The Corinthian Christians in the work of preaching, attaching particular importance to the personal merits of the preachers, were divided into parties, each of which was called by the name of the preacher who seemed to her the most famous and worthy of respect; even the name of Christ was understandable in the same carnal sense, as the name of the most important and served as a cover for the party. One said: I am Kifin; the other is Pavlov; the third - I am Apollos, the fourth - and I am Christ. In this way of thinking, the preachers of the Gospel were given a certain kind of independent significance, a certain independence from the grace of Christ, as if the preachers, by their virtues, gave the sermon more significance and power than it has by itself and by the action of the Spirit of God. Why did the Apostle call the Corinthianscarnal , for their admonition he wrote: was Paul crucified for you? Or were you baptized in the name of Paul? Who is Pavel? Who is Apollos? They are only ministers through whom you believed, and moreover, as God has given to each . I planted, Apollos watered, but God increased. Therefore, the one who plants and the one who waters is nothing, but God who brings forth everything (1 Corinthians 1:13; 3:5-7).

Thus, freedom of relations is observed in the life of the Church, which is based on faith in the headship of Christ, and in development is improved, with the help of the grace of God, by knowledge and efforts of the will.

From this it becomes clear that both for shepherds in their ministry, and for the flock in their relationship to pastors, it is just as common to fall into a carnal way of thinking, as it is generally common for a person to be perplexed, err and sin. This danger is especially close to the pastors of the church. From a simple presbyter to a higher hierarch, everyone will always be tempted to get carried away by their spiritual rights and privileges, to exaggerate their significance in the salvation of people, and to be zealous for their maintenance and dissemination, and great care and attention to oneself is needed in order to resist this temptation. There is only one thing that can and should protect a pastor, namely, a clear idea of the true spirit of Christ, the spirit of His love for mankind. The Son of Man did not come to destroy souls, but to save, they would not serve Him,

Such, in our conviction, is the Orthodox teaching on the headship of Christ. It is so important in its entirety that not a single component part, not a single particular thought can be omitted from it; with a change in doctrine there will follow a change in the very structure of the inner church life, as we see in the Latin Church.

In lat. the church to which we are now passing, the doctrine of the headship of Christ has indeed been changed in such a way that this change is reflected in the whole structure of its church life.

What we have called the fall in the realm of carnal views took place in it and led to the consequences that were inevitable and logically necessary.

Although the headship of Christ is recognized in the Latin Church, in reality it is not; it has passed into the primacy of the pope, and it turns out to be eliminated, superfluous, inactive. The pope is the vicar of Christ, or, as the popes themselves put it, the vicar of God on earth (Pope Innocent III). This word vicar is understood by the Latin Church, i.e. by the popes themselves, science and journalism, in the broadest and most exclusive sense. Christ, leaving the world, instead of Himself left ap. Peter with all the fullness of his power, and St. Peter, leaving the world, in turn transferred this fullness of power to his successors in Rome, the popes. Thus the vicarage of Christ continues on earth, or, in the words of the popes, the vicarage of God. The Pope is not only a servant of God, not a steward of the mysteries of God, as St. Paul called himself and the other Apostles, but the owner of all Christ's power, continues the work of Christ on earth, as if Christ Himself, the visible Savior. "Just as after the resurrection Christ was given authority in heaven and on earth, so the pope unconditionally owns temporal and spiritual authority," Pope Innocent III proclaims to the world (in Bull Novit). "All those who are baptized are subjects of the pope and are subject to his judgment," says Pope Boniface VIII. "With every pope, Christ abides fully and perfectly in mystery and authority," teaches Thomas Aquinas. In the Pope, the Incarnation continues, or the union of the deity with humanity, occupying the middle between the hypostatic and moral union., teach the latest theologians (eg Deeringe 21). The Pope has been given the keys to the kingdom of heaven. As steward of the heavenly treasury, the pope extends his actions not only to the living, but also to the dead; through indulgence, he makes up for sinful people their shortcomings in good deeds, shortens the time for their posthumous purification in purgatory fire and enters into paradise. Briefly, the pope, in the absence of Christ the Savior, is the sovereign ruler of His holy Church. Christ Himself set him up for Himself, so one should treat him as if they were treating Christ Himself if He remained off the earth, 22 preaches the Roman newspaper Tsivilta. Such is the doctrine of the papacy.

And so, the pope is the head of the church in the proper and literal sense, as the vicar of Christ. All Catholics are led in it, first the bishops, and then their flocks. Catechism Degarbe teaches: "The unity and order in the church is preserved by the fact that each believer is in subjection to his parish priest - all priests to their diocesan bishop, and all bishops to their St. father-dad." Thus, the Latin Church represents a complete pyramidal building: the lower layers are the people, the middle is the hierarchy, the top is the pope. But it is precisely this apparent wholeness and completeness that violates and suppresses the inner life of the Latin Church.

First of all, a Catholic does not have a true faith in Christ and cannot have it: the eyes of his faith are turned to the pope as to Christ's vicar, they are detained and stopped by him. The pope replaces the Catholic for Christ, the pope serves as a mediator for him before God, the pope promises and gives him salvation, what else is needed? What to add to this? Why would a peasant turn to the owner of an estate living in foreign lands, when a manager lives on the estate, provided with all powers from the owner? So it is with the Catholic - why turn to Christ when the fullness of His power rests on the pope? It is true that the Catholic is taught to believe "that

Christ is the true God," but he is permitted to believe this only in order to have the certainty that "His divine authority dwells in the Church in the person of the pope," i.e. he is allowed to believe in the deity of Jesus Christ as much as necessary, to calm down in dad. Thus, even in faith itself, the pope again dominates; he is the measure of truth. Therefore, even if a Catholic wanted to properly, i.e. freely and by conviction, to believe in Christ, he cannot do it; he must believe in Christ as the pope permits, and imitate him as the pope permits. The Catholic looks at Christ only through the eyes of the pope. In the Latin Church there is no objective truth, but there is personal truth - the pope. The Catholic cannot believe the truth of Christ by the pope, but on the contrary, by the pope he believes the truth of Christ as dad allows. The Catholic looks at Christ only through the eyes of the pope. In the Latin Church there is no objective truth, but there is personal truth - the pope. The Catholic cannot believe the truth of Christ by the pope, but on the contrary, by the pope he believes the truth of Christ as dad allows. The Catholic looks at Christ only through the eyes of the pope. In the Latin Church there is no objective truth, but there is personal truth - the pope. The Catholic cannot believe the truth of Christ by the pope, but on the contrary, by the pope he believes the truth of Christ²³. Any inclination to compare the image of the pope with the image of Christ in the Gospel is branded with a curse, as a Protestant, audacious, heretical inclination, and in former times was punished by the Inquisition and burning at the stake. Thus perished the zealots of the Gospel Gus, Jerome of Prague, Savanarola and others.

Together with faith, the inner asceticism of our spirit is lost. Christ, as we have revealed above, is co-present with us invisibly, so that we may look at Him with the eyes of faith. The Orthodox understand it this way; in accordance with this, they arrange the image of their thoughts and feelings. For the Catholic, on the other hand, Christ is replaced by an appearance; in the pope he sees the successor of Christ, His successor, vicar, plenipotentiary deputy. How the Apostles believed in Christ, that He is the Son of the living God, and for this they are called blessed; so Catholics believe in the pope, that Divine authority abides in him with all the fullness of Christ's power, and for this they receive salvation. Consequently, every truth is known and acquired not by internal efforts of faith, not by internal achievement, but externally, so to speak, by the application of a papal stamp. Where dad is, there is truth

As a result of such an attitude of a Catholic towards Christ, he cannot properly become like Christ and enter into conformity with Him, because a Catholic cannot understand and assimilate the spirit of Christ's philanthropy. if he looks at Christ only through the prism of papism, he will never see the image of Christ in its entirety, but always in its decomposition into iridescent colors. A Catholic hears a sermon about Christ, about His life, about His perfections, but will never hear a speech about His extraordinary and all-encompassing love for people, in the strength that is needed to undermine Latin intolerance and fanaticism. Christ cannot be understood in Rome, and can never be understood while His vicar lives there, in whom there is no conformity to the image of Christ; a real understanding of the spirit of Christ would require a change in His image, in the pope.

When, therefore, faith in Christ cannot be the central virtue of a Catholic, a virtue of a specifically Latin character, slavish obedience, has taken its place. The Pope is the infallible

rule of faith; one must accept everything that he teaches, what he obliges to believe, what he passes off as dogma. " The Church is the slave of the pope " - this is the classic expression of the essence of papism (Caetan). " The Church must accept any doctrine that the pope wishes to prescribe to her," teaches the famous Bellarmine; any research is out of the question; without any reasoning, without looking, the Church must believe that everything that the pope teaches is absolutely true, that what he commands is absolutely good, what he forbids is absolutely bad and harmful. Even if the pope had definitely sinned (for example, prescribed sin and condemned virtue); even then the Church is obliged to consider sin for good, and virtue for evil, if she does not want to go against her conscience 24 . Therefore, if the pope allows subjects to be sworn to the sovereign (which, according to Bellarmine, he has every right to do), then the Church must believe that he is doing something good, and every Christian must consider it a sin to remain faithful and obedient to his sovereign 25. The same theologian argues about the Councils that it was a perverse pretension on their part to subject papal decisions in matters of faith to scrutiny and approval. Bishop Cornelius Musso of Biton preached in Rome: "What the pope says, we must accept as if God Himself spoke . In divine matters we regard him as a god; and in the sacraments of faith I would have believed more than one pope than thousands of Augustines, Jerome, Grigoriev 26 . O. Schmidts, in his pamphlet on the infallibility of the pope, published in the world to prepare readers for the acceptance of a new dogma, writes: " The Church stands by the fact that the Savior gave the head, which all her members, in descending order, owe to direct and mediocre obedience. Consequently from top to bottom only rights, from bottom to top only duties . Such obedience forms unity and preserves order 27. We specifically called this obedience a Latin virtue, because only in the Latin Church is it carried to that extreme, when all the rights of a Christian person are violated, when reason is taken away from him, and he is deprived of his freedom. And in the Eastern Church, obedience is highly valued as one of the highest virtues, but it is understood as an educational means, as the best and most perfect way to eradicate sinful will, stubbornness, self-will and self-conceit in a person, and at the same time, as an excellent means to planting and rooting in the soul of good dispositions: humility, gentleness, selflessness and, in general, all good habits. In the Latin Church, however, obedience is a means of keeping the Christian always in a state of childhood and constant dependence on ecclesiastical authority. In the order of the Jesuits - this, so to speak, concentrated Latinism -obedience is practiced as a means of suppressing the consciousness of the difference between good and evil in the soul of a person and making him a blind instrument of someone else's will, always ready for both good and evil .

This virtue also determines the mutual relations of pastors and flocks of the Latin Church. How Orthodox shepherds should lead all believers to Christ; so Latin shepherds should lead everyone to humble and unconditional obedience the pope, the vicar of Christ. Having lost their ancient rights and having become subordinate to the pope, as presbyters to their bishops, the Latin bishops, before their consecration, take an oath to the pope, in which they promise "to protect, increase and extend the rights, honors, advantages and authority of St. the Roman Church, our Sovereign Pope and his successors", and along with this "heretics, schismatics and those who oppose the Pope as far as possible to persecute and persecute". After such an oath, the entire pastoral ministry of the bishops will consist in conveying these obligations to the flock and overseeing their diligent fulfillment. Why should they develop in the flock the idea of the

greatness and high dignity of the pope and confirm them in the idea that the pope is the vicar of Christ, and that without him there is no Church and no salvation, and together with this - to generate, develop and strengthen the feeling of hatred, hostility and intolerance towards heretics and schismatics. According to both the subject of the shepherds' concerns, enthusiasm on their part, as a sign of zeal, as the fruit of a pious mood, is not only natural, but also desirable and saving. The more zealously the bishops fulfill their obligations, the more zeal in this direction, the stronger the unity of the Latin Church, the fuller its life. From this it is easily explained how the zealots of the papacy, as for example. Bellarmine, could reach such impudence that the pope was called the stronger the unity of the Latin Church, the fuller its life. From this it is easily explained how the zealots of the papacy, as for example. Bellarmine, could reach such impudence that the pope was called The Vice-God on earth also explains why such types of religious fanaticism as Ignatius Loyola, Pyotr Arbuzov, Ioasafakt Kuntsevich and others. They can be revered as saints, i.e. precisely because they are representatives of the Latin virtue, religious zeal. Thus, the second virtue of the Latin Church is revealed - namely, zeal for the pope, which. When it is impossible for a Catholic to understand the pure image of Christ and assimilate the spirit of His philanthropy, in all true Catholics it turns into fanaticism .. On this basis, true papism, normal, true to its idea, is Roman papism, ultramontane, or, more precisely, Jesuit papism. Papism, on the other hand, is calm, indifferent, patient, already betraying its idea and is not real papism; if he does not border on indifference in faith or unbelief, he approaches Orthodoxy. In both cases, it cannot be approved in Rome, and therefore, when we speak of papism, we everywhere mean papism, which comes from Rome.

Let us now turn to a discussion about the head of the Latin Church - the pope and ask: what is the central virtue in him, which determines his relationship both to the invisible Head of Christ, and to all the sons of the Latin church? no doubt faith; it must be a living principle in his mind, determining his relations and activities. But this answer does not resolve all the perplexities arising from this. The pope is not a simple pastor, as we understand the Orthodox position of our bishop; - the pope - the vicar of God, - the bearer of all the fullness of Christ's power, - the person in whom the Incarnation continues, i.e. The Holy Spirit abides in a union between the hypostatic and the moral. As such a person, he must bear in himself the consciousness of his authority and his extraordinary divine inspiration. How will faith relate to such a consciousness? It must be remembered that faith is a matter of freedom and inner achievement; it can oscillate, rise and fall. That's why. If we recognize it as the basis of the ministry of the pope and his relationship to the entire Catholic world, as we recognize in our Orthodox pastors, then we thereby recognize in him the possibility of wavering in faith. Those. the possibility of its high rise and the possibility of a deep decline into the darkness of unbelief and error, as we again recognize this possibility in our pastors. But according to the theory of papism, this cannot be recognized in any way; in such a case, the pope would be reduced to the ranks of ordinary shepherds, invested with episcopal rank; there would be nothing great and extraordinary in it. But the pope is the vicar of Christ; the grace of his high priesthood acts in him, and apart from his faith, with all the fullness of Christ's power. By all the power of the Spirit of God; otherwise the priesthood on earth would perish. Therefore, in response to the question we proposed above -

about the basic virtue of the pope - we must proceed not from faith, but from his consciousness of the gifts dwelling in him. Faith can exist and act in the pope in his private life, as his personally determining principle; but in his official position and ministry of one faith, there were few popes of unbelief, something else was needed, more real, more unchanging and firm. What is it? If the pope is granted the full power of Christ, if the Holy Spirit always acts in him and in the performance of his supreme duties, and if we add to this. That these powers and this action of the Holy Spirit are revealed all the stronger and become all the more fruitful, the clearer the consciousness of such grace, it is clear that the central virtue in the pope is precisely this clear consciousness. It is in the rise of this consciousness that the ideal of papal virtue and papal majesty lies. So it was in Christ, and so it must be in his vicar. Christ the Savior bore in Himself the consciousness of His Divine greatness, His unanimity and equality with God the Father. Similarly, His vicar, the pope, bears in himself the consciousness of the fullness of Christ's power and the feeling of the dwelling in him of the Spirit of God. Christ the Savior cried out and calls out to the whole world: Christ the Savior bore in Himself the consciousness of His Divine greatness, His unanimity and equality with God the Father. Similarly, His vicar, the pope, bears in himself the consciousness of the fullness of Christ's power and the feeling of the dwelling in him of the Spirit of God. Christ the Savior cried out and calls out to the whole world: Christ the Savior bore in Himself the consciousness of His Divine greatness, His unanimity and equality with God the Father. Similarly, His vicar, the pope, bears in himself the consciousness of the fullness of Christ's power and the feeling of the dwelling in him of the Spirit of God. Christ the Savior cried out and calls out to the whole world: I am the light of the world (John 8:12); I am the way, the truth and the life (14-6), and no one will come to the Father, only Me , (14-6). Similarly, His vicar declares to the whole world that the light of truth shines only in him; that in his person is the unshakable and infallible foundation of the Church of Christ, and therefore only through the recognition of his headship and submission to him is salvation possible for people. Christ the Savior, calling people to himself, says: Come to Me, all you who labor and are burdened, and I will give you rest (Matt. 11:28). So, too, His vicar, the Pope, calls all the nations to him, either through his missionaries or through his epistles, he promised salvation to all in the bosom of the Roman Church. In a word, the vicar of Christ acts with the full consciousness of his title - the vicar. And history testifies to us that it was then that the popes approached the ideal of their ministry, when their own self-consciousness reached its greatest strength and height. The greatness of such popes as Nicholas I, Gregory VII, Innocent III, Boniface VIII, consisted precisely in the extraordinary rise in their self-consciousness.

The logically inevitable consequence of such self-consciousness was and is the desire for dominance and jealousy .about perceived authority. Popes could not follow the example of St. Paul, revealed by us above, i.e. belittle yourself to an. Paul, revealed by us above. Those. to belittle themselves, so that the power of God would be revealed through them the more clearly; on the contrary, they placed themselves at the center of the moral-religious world, and subjugated the entire western half of the Church to themselves. Everything that had in itself signs of independence and freedom, everything was enslaved, suppressed, trampled. The most important and essential of this is that the believers were robbed of their freedom in Christ, the freedom of faith and life. – freedom of living and direct relations with the invisible Head of the Church; along with this, they also lost the right to participate in all the grace-filled gifts of the

Kingdom of God. Everything was taken up by the pope. The Church , indeed, became the slave of the pope.

The higher the self-consciousness of the popes rose in this way, and at the same time, the more rights were transferred from the Church to one person - the vicar of Christ - the more they aroused concern for the protection of their rights and powers, and the stronger, deeper and more firmly rooted the spirit of extermination. jealousy . From this it becomes clear why such popes as Innocent III took up arms against the heretics of the Catholic peoples and did not find in it anything contrary to the true spirit of Christ; why in Rome they rejoiced and thanked God for the St. Bartholomew night, about which history narrates with horror and disgust; why Pope Pius IX in the canonization of Peter Arbuz and Ioasafat Kuntsevich - consecrated ferocious fanaticism . All this was done and is being done because fanaticism constitutes the essence of the spirit and mood of the Latin Church.

And so, the primacy of the pope, as the imaginary vicar of Christ, perverts the whole structure and structure of the spiritual life of those who believe in Christ. The basic principles of Christian life - faith in Christ and likeness to Him - have been replaced by other special virtues, and cannot be revealed in it in full force, and if they are revealed, then either as exceptions or as imperfect virtues, painted with the color of blind obedience and non-Christian zeal.

We do not and dare not judge the papism of the Latin Church; but he is already condemned by the word of God. As we have seen, the Lord himself condemned all the properties of papism that we have revealed: its dominance and domination , its spirit of false jealousy , its conceit and the monopoly of knowledge appropriated by it (see above, pp. 42-4). Papism, if you bring it under the eyes of ap. Paul to divide the Corinthians, is condemned by him as a fall from the height of faith into a carnal way of thinking; for the papists, like the divided Corinthians, speak of themselves: we are the Petrovs, as if Peter was crucified for them, or they were baptized in the name of Petrovo. With this way of thinking, all believers are again converted into spiritual slavery, and although they are considered believers in Christ, but in the essence of the matter, according to the same Apostle, remain without Christ and fall away from grace (Gal. 5:4).

Therefore, if we Orthodox were ever to enter into an agreement with the Latins regarding the unification of the Churches, then, of course, the first condition for such an agreement would be the renunciation of the pope's illegal and boldly appropriated title of vicar of Christ in an exceptional sense.

II.

ON THE INFALLIBILITY OF THE CHURCH

The second difference in the doctrine of the Church that exists between us and the Latins relates to the question of the infallibility of the Church .

We have already dealt with this subject in a previous article, when we spoke of the headship of the pope; In the present article, we will have to deal with this issue specifically.

In the Latin exposition of the doctrine of the infallibility of the Church , the same words and expressions are used, as in ours, but, as is characteristic of all unthinking, other concepts are embedded in them. They have a completely different meaning. When the Latins say that the Church is infallible , then by this expression they mean something completely different from what we imagine. Not the Church in its totality, but the Bishop of Rome or the Pope , on the grounds that the whole life of the Church is concentrated in him, the infallibility of the whole Church proceeds from him and is held by him .

In order to be logical and consistent in their presentation of this subject, they pose the original question of the infallibility of the Church in a completely different way than we do . Instead of questions about what he means by the infallibility of the Church? In what sense is the Church called the guardian of truth? What is the reason for keeping the truth pure and intact? Who serves as the organ of the infallible confession of the truth? Instead of these questions, the Latin theologians pose the following question: to whom in the Church is the infallible teaching entrusted ? In answering this question, they, so to speak, filter through the entire composition of the Church, and single out sinful elements one by one; first they single out the so-called church listening, i.e. laity of all classes, then, analyzing the composition of the teaching church, they single out presbyters from it, then, albeit with great reservations and restrictions, bishops, and thus reach the head of the Latin church - the pope, who turns out to be the desired value; one pope, as a universal teacher, is infallible.

But one cannot agree with such a formulation of the question. Teaching is only a part in this matter; there is only one of the conditions for the preservation of truth in the Church, but not the totality of these conditions. Teaching alone will not save the truth, as we see in the history of the Old Testament Church. The scribes not only did not save God's truth, but at the same time distorted and eclipsed it. This can happen in the New Testament Church as well. Consequently. The question of the infallibility of the Church must be taken in its entirety. That is why we affirm that the question is posed incorrectly, and from an incorrectly posed question an incorrect answer is given, research is conducted incorrectly, and false conclusions are reached.

The Latin doctrine of the infallibility of the pope received legality at the Vatican Council and is expressed in the following creed, coming from the person of the pope himself: “firmly holding on to the tradition that has come down to us from the beginning of the Christian faith, we (meaning dad), with the consent of the holy council, to the glory of God Our Savior, to the exaltation of the Catholic religion and to the salvation of the Christian peoples, we teach and declare, as God's revealed creed: that when the Pope of Rome speaks from his chair, (ex cathedra), i.e. when, fulfilling his ministry, as a shepherd and teacher of all Christians. By virtue of his apostolic authority, determines that such and such a doctrine regarding faith and morality should be contained by the whole Church, then he. with the divine help promised to him in the person of Peter, he possesses that infallibility with which the Divine Savior was pleased to endow his Church , in order to determine the doctrine regarding faith and morality. And that, therefore, such definitions of the Roman pope, in themselves, and not by the consent of the Church, are unchangeable. And if anyone dares, from which God preserves , contradicts this definition of ours, let him be anathema. 4 ch.

This brief definition of faith is an abbreviation of the many days of work of the whole council, the fruit of the diligent work of numerous committees and commissions into which the council was divided to work out all the details of the issue. Therefore, in it every word is carefully weighed and invented with some definite purpose.

From this thus carefully considered creed, it turns out that the doctrine of the infallibility of the pope is based on the ancient tradition that the definition of creed is issued with the consent of the sacred council. And that it is announced as God's revealed creed, leading to the exaltation of the Latin Church and to the salvation of people. But is not too much said, and said carelessly? In any case, in this brief definition, the Latin way of thinking and the character of papism makes itself felt.

Considering this definition, we, firstly, do not recognize in it a reference to the ancient tradition of papal infallibility. That there was a tradition about this subject in the Latin Church is true. But we attribute the formation of the Latin Church no earlier than the 9th century, i.e. by the time her desire for dominance was openly declared³⁰. Since that time, its separation from the universal Church and development on purely Latin foundations began. Until the ninth century, the universal Church did not and could not have had the tradition of the infallibility of the pope. The Ecumenical Church, as it then held, and now holds on to one principle: - it does not judge the Orthodoxy of a person by the pulpit, but by Orthodoxy judges a person and his fidelity to Orthodoxy³¹. IV Ecumenical Council, having read at one of its meetings the message of Pope St. Leo I, an epistle, indeed remarkable for the fidelity of the exposition of the dogma of the union of two natures in Christ, however, before accepting it. Instructed a special commission to check it, and when it was done and then reported on the Orthodoxy of the Roman confession. It was adopted by the Council as a voice, as a confession of the whole Church. Consequently, the Ecumenical Council was conceived as a higher authority than the Bishop of Rome. Therefore, the reference to the ancient tradition is nothing else than the transfer of the later views of the Latin Church to the initial times, which did not know these views.

It is the usual manner of the Latin theologians to attribute all their later developments entirely to antiquity.

Secondly, we are surprised at the strange contradiction in this definition: the infallible pope issues his definition of faith with the consent of the sacred council, but in the definition itself he denies the need for the consent of the church (that is, more than a council) to recognize the infallibility and immutability of future definitions; for it is said: the definitions of the doctrine which the church should contain are unchangeable in themselves, and not by the consent of the church. It turns out that in determining his infallibility, the pope relies on the council, and in the future, since infallibility has already been established for him, he will give definitions directly from himself, without any reference to the council.

Thirdly, the definition is declared to be revealed by God. Did this mean that it was now revealed by God, or that it was derived from the revelation of God (from the words spoken to the Apostle Peter) and how the conclusion is raised to the level of God-revealed teaching? In the first case, it is required to prove that the revelation of universal truths continues to this day and it is in Lat.

Churches; and secondly, that the conclusion from the Holy Scripture is made correctly, strictly logical; but the papists present no conclusive evidence for either.

Fourthly, the definition is declared saving for all people, and whoever does not recognize it will be an excommunicated and lost person. But how such an important truth leads people to salvation is not indicated. However, this is not necessary, as the study itself will show us.

The composition of the Vatican definition includes the following concepts that are subject to our study: 1) about the subject of infallibility; 2) about infallibility, as a gift endowed by the Church, 3) about the expression *ex cathedra*, as a sign and condition of infallibility, and 4) about apostolic authority, as the basis of infallibility.

1) The subject of infallibility . The question is: what exactly is the infallibility of the Church? Orthodox theologians understand and allow in the closest and strictest sense, in fact, in the sense of keeping the truth from the admixture of any lie or infidelity. Or one-sided exclusivity. The truth is given to us as a guide to salvation, given to all people, for all time. The Catechism, speaking of Divine Revelation, teaches that "it is given to us so that we may rightly and savingly believe in God and worthily honor Him." Obviously, any admixture of lies and untruth, due to some kind of distortion, will be reflected both in faith in God and in the veneration of Him. If God in order to reveal Himself to us, so that we would have a pure and perfect understanding of Him and, accordingly, give Him reverence worthy of His holiness and favorable to Him; then, out of reverence for His greatness and perfections, we must take every care to keep the saving truth betrayed by Him and for us in purity, undamaged and complete, without subtracting anything from it, and without adding anything to it. The theologian of the Russian Church, the late Metropolitan Macarius, discussing the infallibility of the Church, writes: "The subject of the infallibility of the Church is only the truth of divine revelation... that she, in all integrity and truth, observes the former revelation bequeathed to her from the beginning, and therefore by no means attributed to her the gift of divine inspiration, which was possessed by St. Apostles, but attributing only the co-presence of the Holy Spirit, protecting her from error³² . To this understanding, Prof. Cheltsov adds the following from himself: "Saying that the teaching of the Church is infallible, we do not affirm anything more than that it is unchanging, the same as it was betrayed to her from the beginning, as the teaching of God." Therefore, neither in Sacred Tradition, as for example. archaeological, philological, historical, exegetical, legal studies, philosophical considerations, or data from natural science, all this, as the fruits of the self-activity of the human mind, does not constitute the subject of the infallibility of the Church, so that when any church writer or Council for the admonition of unbelievers is not limited only positive presentation of the contents of the Church's doctrine of faith, but enters the path of reasoning, proof, research or consideration, then in this last parthis creed, he is subject to evaluation in the same way as every other thinker. It is clear that if the mind of each individual person can err, then the collective mind of all mankind will also err; only God is infallible, and only His teaching, preached by the Church, is essentially free from error." From here the author makes the following, which is very important for us. Conclusion; "And so a positive exposition of a dogma in one or another Orthodox creed should be considered as an expression of the infallible teaching of the Church, and explanation or proof, with which it may sometimes be

accompanied, should in themselves be accepted with more or less respect, only as a monument to the modern creed of the development of theological science ³³ . The distinction made by the author is a very subtle, precise distinction, and very necessary for us in considering this point in the Latin teaching.

The essence of what we have said about the subject of infallibility is expressed by the Eastern Patriarchs as follows: “all our zeal is directed towards keeping pure and inviolable the irreproachable and all-perfect symbol of the Christian faith, in accordance with the Gospel and the definitions of St. ecumenical councils, and with the teaching of the continuously continuing Catholic Church ³⁴ .

In the Vatican definition, the subject of the infallibility of the Church is understood much more broadly, although not with the certainty with which it is stated by Orthodox theologians. In the definition, of course, it is not a creed or a dogma that already exists in the Church, but a definition, even for the future, of such teachings, which the Church has not yet contained, but from the moment this or that definition is published, it will have to contain. The Catechism of Dr. Wappler, drawn up after the Vatican definition, extends the personal infallibility of the pope to everything that relates to the revealed doctrine of faith and morals, namely: objects of faith and morality, to the denunciation and determination of everything related to the eternal salvation of believers. Here, obviously, there is no thought of limiting the question of the subject of infallibility to only an exact expression of the positive and already Church content of the teaching of faith. The subject of infallibility is understood here as church teaching. Church teaching, coming from the head of the Church, is generally infallible, whether this is an exposition of a positive teaching, or whether it is some kind of addition. In the form of exegism, conclusions from revelation, considerations of reason, or in the form of studies of church-archaeological, historical, etc. This is how other theologians understand it. Professor Rem, who wrote a whole book specifically on this topic³⁵ , he reduces the question of the infallibility of the Church to the question of infallible teaching , as we said above, and devotes his research to resolving this issue. In his concept of this teaching, as in other writers, there is a theory of the development of dogmas denied by Orthodox science , and, as its inevitable development, the raising to the level of universally binding truths and such opinions, which, having originated in the minds of some pious, but not quite reasonable of people. Under someone's patronage, little by little they spread among the mass of believers and become the property of the majority.

Such an understanding of the subject of the infallibility of the Church in the sense of infallible teaching is necessary for the Latin Church in those forms in order to justify all those dogmas. Which are not in revelation, but which are allegedly deduced from it by reasoning, or simply to say, which were invented, composed, invented by Latin theologians. Such is eg. doctrine of the Immaculate Conception. The beginning of this doctrine, in the form of a private opinion, dates back to the middle of the 12th century, then it is taken under the patronage first of the Franciscan order, and then of the Jesuit order, and in the middle of the present century (1854) it is raised to the level of a dogma, i.e. Open by God, necessary for the salvation of believers, and therefore obligatory for all teaching.

Differences in the Church Doctrines of the Orthodox and the Romanists.

By the Very Rev. A. Lebedeff.

CONTINUED.

When this teaching received its confirmation as a dogma, all the doubtful suppositions of the Latins concerning the original sin as a mere loss of the original righteousness and holiness, concerning the special creation of every separate human soul, concerning some vague passive conception, concerning the redemption in advance, etc. (34)—had also to be granted a dogmatical firmness. The same must be said about the basic dogma of Latinism, the descent of the Holy Ghost from the Father “and from the Son” (Filioque). This teaching arising in Spain was taken by the German Emperors under their protection, and placed in the Creed at their insistence. After this the Popes of Rome also began to patronize it, and so it became the fundamental dogma of the Latin Church.

The revelation does not contain it in any direct form, but it was also derived from it by means of inductions of the mind (from doctrine of the equality of the Persons of the Holy Trinity and the Holy Ghost being sent by the Son). Being the work of the frail human mind, it will always be subject to its own

(34) See the author's work “On the differences between the Eastern and Western churches concerning the Most Holy Virgin Mary, the Mother of God,” published in 1881 and 1903.

judgment. In our opinion, the conclusion in this case was not drawn correctly, and therefore this doctrine will forever remain foreign to us, being a point of discord or a dead wall between us and the Latins, an obstacle for our union with them. In their Encyclical, the Eastern Patriarchs give the name of heresy to this teaching, which spread in the western parishes, superseding orthodoxy through the neglect of their pastors of the time and the protection of those in power, reaching eminence in the Church and clothing itself with the distinctive title of papacy. (35)

To the same order belong the Latin dogmas of the *over necessary merits of saints*, the indulgences, the *satisfaction and the purgatory*. All these doctrines started as private opinions and, in time, having been taken under the *protection* of the *teaching church*, acquired the dignity of God revealed teaching only by its authority.

Therefore in the Vatican edict we find an idea of the subject of infallibility, which is far too broad and entirely inconsistent with truth, an idea which contains, besides the Divinely revealed truths accepted by the Church, all kinds of notions concerning the various functions and manifestations of the Church as a teacher. And we repeat that it is impossible not to perceive in this the attempt of the papacy to justify all the recent inventions it has introduced into its doctrine, thus drawing away from the Universal Church.

The second point in the Vatican edict which we find ourselves obliged to explain concerns the question of the Church preserving the infallibility of the faith doctrine.

(35) The Patriarchs' Encyclical, pp. 9-10.

The Vatican edict states that, in defining the doctrine, the Pope possesses the infallibility with which the Divine Saviour deigned to invest His church. If we compare this teaching with ours, which makes the whole body of the Church the guardian of the doctrine, we perceive great and essential differences, accompanied by important consequences for the Latin Church.

Let us examine this proposition.

According to the Orthodox church, the guarding of the Divinely revealed truth, in its completeness and purity, is entrusted to the Church. The orthodox catechism teaches that *all the true believers*, united by the sacred tradition of faith, *totally and successively*, form according to God's establishment—a Church which is the safe receptacle of the Holy Tradition, or, in the words of St. Paul, "*the Church of the living God, the pillar and ground of the truth.*" (I Timothy, 3-15.) St. Irenaeus writes: "It is not fit to seek elsewhere the truth, which is easily borrowed from the Church. For into it, as in a rich treasury, the Apostles have deposited in fullness all belonging to truth, so that everyone who desires may accept from it the drink of life. The Church is the door of life." ("Against the heresies," book III., chapter 4.) The Eastern Patriarchs speak concerning this in very much the same way: "With us the Warden of piety is the very body of the Church, that is the people." Therefore, it is clear that in this respect we do not divide the Church in two uneven parts, the church that teaches and the church that listens, which would make it seem as if the teachers of the church preserve its infallible teaching consciously

and dutifully, and the listening church, the laymen participate in the guardianship of truth only through their unconditional obedience. But this is not so; the care of preserving the truth is shared by all the sons of the Church alike, by the pastors as by the flock. All the believers equally must yearn for the *infallibility* of belief, as all are in duty bound to attain *holiness* of life. This is necessitated by our nature, so that we might know truth as truth; this is also necessitated by the very essence of truth, as the revelation of the all perfect Godhead; this is necessitated, moreover, by the ultimate object of revelation—the salvation of man.

But the bookish knowledge of Divine truth is not enough to preserve it in purity and intactness. Such a knowledge is an exterior knowledge, which has but little importance for the preservation of truth. Towards the last days of the Church of the Old Testament, the lawyers, who were the successors of the prophets, were very learned theologians and were considered Scripture scholars, possessing the keys of understanding, yet, in the words of the Saviour, they proved themselves to be blind leaders, who erred not knowing the scriptures, nor the power of God (Matthew 22, 29; 23, 13; Luke 11, 52). They based themselves on the law, they knew how many letters there were in the scriptures, how many various little signs, they were adepts in conducting disputes concerning the importance of the Commandments and in discussing the signs of the times, yet they overlooked the most important, they did not recognize Him, about Whom wrote Moses and the Prophets spoke, Who was the expectation of nations and the salvation of Israel.

Unfortunately the same may and does happen even in our days. The knowledge of the Scriptures, the discussions of the dogmas of faith and the many worded eloquence concerning the Saviour are no guarantee of an infallible keeping of the truth of God.

What, then, is necessary for this? It is necessary that the exterior knowledge should be accompanied by the interior perception, a living assimilation of truth, or in other words, the ordering of our lives under the guidance of truth. We must so think of God and so honor Him, as the revelation teaches us. We must keep that understanding of the world and maintain that attitude towards it, which are ordered by the revelation. And moreover, we must so order our souls and our lives as to be in harmony with the teaching of the same revelation. We must establish this order of our souls so firmly that it should enter our natures, that it should become our property, our heritage, just as in every day life decency and good manners become the second nature of an educated man and other people's music the property of a good pianist. When we assimilate the revealed truth with our whole soul, when it is, so to speak, dissolved in the substance of our spirit, it ceases to be a written external guidance, but becomes our nature, our feature and the whole character of our life. In this way the believer attains a moral identity with truth; truth is realized in him (36), and the educational and salutary

(36) St. Mary of Egypt spent 47 years in the desert in repentance, and attained such perfection that, having never learned and never seen a human face during all her stay in the desert, she spoke in the words of the Holy Scriptures. A very noteworthy fact. See the Lives of Saints for the 1 April.

object of the revelation is attained.

As we gradually assimilate the revealed truth, a new sense is developed within us, the feeling for truth and the spirit of understanding. Our Saviour said that "*if any man will do the will of the Heavenly Father, he shall know of the doctrine, whether it be of God.*" (St. John 7, 17.) St. Paul expresses the same idea of the moral affinity between the God-loving soul and the truth of Christ in the following words: "Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual; but the natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned; but he that is spiritual judgeth all things, yet he himself is judged of no man." (I Corinthians 2, 12-15.) This is the way in which this holy Apostle describes the general law of the spiritual life, through which man attains grace and which is active in the Church. He says that it is an affinity of the spirit with truth, or even a complete identification with it. As in the material life of this earth we are able to understand words only in the measure we are acquainted with them by reason of our own feelings and experiences, so in the life of the spirit the *speech of life eternal* becomes intelligible to us only in the measure we have lived revelation in our lives, revelation thus becoming the possession of our inner experience and consciousness. In vain we speak to the blind of

light and colors, to the deaf of music, to the suffering from feverish chills of the warmth and beneficence of the sunrays. In the same way words of Divine import will remain unintelligible to the man who does not believe, who is morally diseased, and spiritually blind and deaf. The psychic man, who lives the life of the flesh, cannot perceive and accept that which is of the spirit of God, even were he to sit on the highest of the hierarchical thrones. But the believer living the life of the spirit *judgeth spiritually all things*, though he were but an unlearned layman.

Pastors of the church, as teachers, were instituted to guide the inner life of the faithful and to look after the regularity of its process. We already have said of what consists the pastoral service: of leading the believers to Christ and of bringing them into a living communion with Him. The teaching is but one form of this general duty of the pastors. In teaching, their duty is to give out the doctrine of Christ, not as any of their own interpretation, but as an objective truth, which can be recognized and accepted by all. Objective truth dwells in the consciousness of the Universal Truth.

After the foundation of our salvation was laid down by the death on the cross and the resurrection of the Founder of the Church, the Lord Jesus Christ, and after He commanded His disciples to preach the gospel to all nations and to teach them to keep all His commandments, the apostles, obeying His orders, instituted the Universal Church, storing in it, as in a rich treasury, the complete truth of Christ in its fullness. Since then the Church always was conscious of being a spiritual, yet a visible community of people,

who have the same confession of faith and therefore the same thoughts, the same disposition of the heart and motions of the will, the same attitude towards God and the world, the same hopes and expectations for the future, and who by this very sameness are united into one holy brotherhood.

This union is supported, in an inner way and through grace, by its invisible Head, the Christ, who forever dwells with us and acts within us by the power of the Holy Ghost sent by Him; this union is also supported in an outer way by the pastors and teachers of the Church. It stands to reason that their tuition is not to be understood as the disclosure of something of their own, which the Church did not and could not have if it were not for them. The tuition of true pastors consists of teaching and disclosing the truth which already dwells in the Church and is possessed by it. They take their teaching from the Church and use it for the Church. The salutary knowledge of truth, which but few possess, must be imparted by the pastors to all, that they also progress in knowledge and attain the full growth of Christ. In this way, they progress in the understanding of truth themselves and bring it to their flocks, without stepping out of the general church consciousness, but remaining in it.

In the orthodox understanding, this is a very profound and very important doctrine. The pastors can not be more than the Church—on the contrary, the Church is forever more than the pastors: they are but the organs of the universal body, but not the whole body.

Hence we understand the spiritual bond between

the pastors and their flocks. They are not bound by authority on one side and the unconditional obedience on the other, but by the oneness of truth and the oneness of the consciousness of truth, or in other words, simply by the same way of thinking. The flocks accept and respect their pastors when they speak to them announcing the truth; but, on the contrary, they shun and reject the pastors who give falsehood for truth. Therefore, they do not judge the pastor by his authority, but by his keeping the truth. Therefore, the objective truth is the measure of their mutual relations, or, to use the theological language, the measure of these relations is Orthodoxy.

The same ideas are expressed by the Eastern Patriarchs as follows: "The Holy Fathers teach us not to judge the orthodoxy of doctrine according to the cathedra (as it is demanded by the Latins), but to judge the cathedra and him who occupies it, according to the Divine Scriptures, according to the edicts and definitions of the Councils and according to the Faith, which had been preached to all, in other words, according to the orthodoxy of the uninterrupted teaching of the Church." (37)

In conclusion, we claim that the *infallibility* of the Church rests on its interior composition, and that on it it rests so firmly, lastingly and unshakably that to deny it would be to deny the existence of any truly believing, righteous people, who are acceptable to God and in whom dwells the Spirit of God. If it was said of the world, that "*the holy seed is its foundation*," or in other words, that the world exists by force

(37) The Encyclical, p. 18.

of this holy seed, the same is only the more applicable to the Church. So long as there exist any holy men, the Church will also exist, and the infallible doctrine of faith will also continue. And the other way: So long as the infallible doctrine of faith is preserved and the Church still exists, there will be holy men. According to the word of the Lord, the last days of extreme iniquity, suffering and calamity will come to an end "but for the elects' sake" (Matthew 24, 22).

Therefore, the conclusion we draw from all this can be expressed in the following brief form: The infallibility of the Church reposes on its holiness, *the Church is infallible because it is holy*.

The ideas of the Latin Church are quite different.

According to it, the Pope possesses the gift of the *active* and *passive* infallibility. That is that which we ascribe to the whole Church, is supposed to be accomplished in his person. In him the Divinely revealed truth is preserved in its intactness, through his consciousness it is transferred to and assimilated by the spirit of man and through him it becomes the possession of the whole Church. In a word, in him, as in the center of a circle, is focussed all the life of the Church. The gift of the infallibility dwells with him in a *passive* way when he holds to the confession of faith (though, of course, it is possible for him not to do so at all), and in an *active* way, when he gives out definitions of teachings which the Church did not hold heretofore. This is how the papal infallibility appears in the interpretation of the Latin theologians.

We shall dispense with a more detailed account of the instances of words being used by the Latins without any sufficient clearness or articulateness;

we shall try to state but the essential.

When we hear that the Pope is personally infallible (see the Catechism) and that he is supplied with the *gift of the active and the passive* infallibility, we should naturally imagine that infallibility is *always* present in him, within in his consciousness and without in all the manifestations of his consciousness. But in reality we find something quite different. The gift of infallibility acts in the Pope *sporadically*, so to speak.

In our preceding article, we have shown that the Pope's consciousness is divided within itself. His private life, his life as a Christian, who is working out his salvation together with all other Christians, is spent under the guidance of religion, and accordingly it may rise very high or it may descend to the most complete unbelief, depending on his personal free will. But his public life and the progress of his service are spent under the guidance of his consciousness of himself, and the higher this consciousness, the nearer the Pope approaches the ideal. The same division in two exists in the Pope's infallible tuition. In his private life, in his consciousness, as a believer or a man of learning, he is fallible. More than this, he may be an atheist, a materialist, a man of dissolute morals, of which there exist many examples (38), but as the

(38) "Even our century saw some of the worst successors of St. Peter. The scandalous life of Leo XII., his amours and numerous progeny from Madame Priffer of Lucerne; also the frivolous character and amusements of Gregory XVI., which were described with so many details in a recently published work of a Roman Catholic author, go to prove that the civilization and intellectual progress in the XIXth century had little or no influence on the improvement of the

Pope, as the chief high priest, he is the vessel of the Holy Ghost and, therefore, infallible. The Pope's fallibility is discussed by the Latin theologians in the following way: When the Pope expresses his own private opinions, as a man of learning and an author, without giving out any edicts for the acceptance of the Universal Church, he may err just like any other scientist. Bellermino gives it out as a universally recognized axiom that as a private man of science, the Pope may err, through ignorance, even in questions of faith and morals. The same writer goes even further: according to him, it is also a generally accepted proposition that, in disputable or private questions, the Pope may err even in company with a whole Ecumenical Council. In brief, the gift of infallibility does not depend on the person of the Pope or his moral condition, but goes with his office, namely, with the discharge of his service (39). As an individual, the Pope may resist the Holy Spirit, he may dwell in ignorance and error, he may be a vessel of falsehood and sin. But the moment he begins to speak as an ecumenical teacher, the Spirit of God speaks with his mouth, and the infallible knowledge of the Divinely revealed truth is disclosed to all the world. Even a Pope, who is not free from vices, may be infallible as the teacher of the Universal Church, for the Holy Ghost did once speak through the mouth of the wicked arch-

scandalous ways of the supposed stewards of Christ. If the above is true, we are, thus, brought to 1846, so that the high priesthood of the late Pope alone stands between this statement and the present time." "The Indubitable superiorities of the Orthodox Catholic Church," by Overbeck, 1883, pp. 107-108.

(39) "Das glaubenprincip von Röhm," pp. 111-112.

priest Caiaphas (St. John 11, 51). And an altogether ignorant Pope also may be infallible, according to the Jesuit father Erberman, for once upon a time the Lord pointed out the right way to men by opening the mouth of Balaam's ass (Numbers 22, 27-30). We have examples in the Latin Church of Popes, who were great sinners, but who nevertheless made definitions under the action of the Holy Spirit. This happened to Pope John XXIII. In the judgment of the Council of Constance, he was a stiff-necked man and a persistent sinner, a lawless man, who had been justly accused of murder, of poisoning and other grave transgressions; he was said to have made a trade of holy things, to be an obdurate heretic and a godless materialist, who affirmed that the human soul dies and is extinguished together with the body. Yet the Roman Church accepted his canonization of Brigit, whom the dying Pope Gregory XII. ordered to be expelled from Rome as a dreamer, who was harmful for the Church. Therefore, the Church accepted that in this case Pope John XXIII. acted under the inspiration of the Holy Ghost, as an infallible teacher. (40)

And so it seems that between the guardian of truth the Pope and the truth he guards there is no moral kinship or identity. The presence of the Holy Ghost is connected with his person in a purely exterior way, so to speak, in a forced and mechanical way. The

(40) The right of canonizing new saints and announcing miracle working images belongs to the Popes, since Pope Alexander III.; see "Concerning Relations," by Vostokoff, part II., p. 55. Text V., Dominik Gravina (XVIII. century), Duval (died 1638), Michael Maukler (about 1640), Gregory de Valencia and others, all claim the canonization of saints as a prerogative of the infallibility. See Overbeck's "Indubitable advantages of the Orthodox Church," 1883, p. 85.

salutary action of the Spirit of God passes through him without touching either his mind or his heart, without leaving any trace on his consciousness. It is not the Pope who is infallible, but his office, his papal action. For, as Professor Röhm (41) says, "the Church does not need the person as such, but the office." Consequently, the infallibility of the Church does not rest on *its holiness*, as it does in our opinion, but on the *papal office*. The Church is not infallible because it is *holy*, but because it is supplied with a high priest, through whom the Holy Ghost acts whenever circumstances demand. Thus is perverted the fundamental law of the life of the Church. Holiness, which is the very fundamental condition, is thrust aside and replaced by the papal office, a totally different and new condition, which is entirely casual and essentially unthinkable. This is the *opus operatum* in its extreme phase, which amounts to absurdity. If, in this wise, the head of the Church does not learn truth by means of the moral transmutation into the essence of spirit, if, moreover, the presence of the Holy Spirit in this head is understood in a purely exterior sense, what is, then, to be said about the Church itself? What is the part the Church takes in the preservation of the infallible truth? What is the part of all the faithful? If we accepted the Latin interpretation of the word and talked of the *infallibility of tuition*, it would be obvious that the lower layers of the pyramidal edifice of the Church have no part in its *infallibility*, for teaching is no concern of theirs. But

(41) Röhm, page 109: "Denn nicht die Person als solche, als das Amt ist der Kirche nothwendig."

if we take the idea of infallibility in the sense of the preservation of truth, that is in our sense, which is partly admitted by the Latins also, the lower layers of the Church must take part in it, but the laymen's part is different from the part of the Pope and the clergy, being special in character and peculiar to them: namely, their part in the preservation of the infallibility of the Church is passive. The whole Church under the leadership of the Pope is gifted with the *passive infallibility*.

We know that faith, as a virtue of active character, is no especially Latin virtue, but that *unconditional obedience* is. The listening Church takes part in the preservation of the infallibility by accepting the teaching without reservation, because for a Roman Catholic the teaching authority is the *rule* of faith. A Roman Catholic must not and does not know the truth as it is; he must study it as it is given out by the Pope and in strict coordination with his whole system. Every independent motion on the part of a Roman Catholic in the region of faith and knowledge is incriminating, for it is a sign of doubting the very theory of papacy and may lead to an attempt to verify it by the revealed truth, which, in the eyes of the true papists, amounts to heresy or to protestantism. Hence we can understand the character of Roman Catholic education. Nowhere are the schools so one-sided and so exclusive as in the Roman Catholic countries. Young men trained in Roman Catholic schools often lose completely the faculty of thinking correctly, of considering dispassionately other people's opinions, of attempting to see the point of view of their opponents and of judging things as they are. There is no *objec-*

tive truth for them, they do not know it exists.

In this respect Romanism represents a whole which is well closed and carefully protected from all outside influences, and the dangers and temptations that are inevitable on the path of free and independent thought. Perhaps, this state of affairs would be praiseworthy if it did not go against the nature of **man**, depriving him of that freedom for the preservation of which the Creator Himself chose such an extreme measure as the incarnation and the passion of the Son of God.

Consequently it can be said that in the Latin Church the cognition of truth is as exterior for its head the Pope, as it is exterior for all who compose the Church.

Hence the character of the Roman theology becomes clear in general. It has no impetus to learn the laws of the life of the spirit, it is not cautious to be articulate in its ideas and exact in its expressions. But it is extremely careful of the logical process of the thought and of the exteriorly correct construction of the system. Scholasticism is the term, which explains all its peculiarities, its whole character. Scholastic theology is the fruit of the exterior cognition of truth. This explains the many points of resemblance between Romanism and the Phariseism of the Old Testament. The Latinism is a reproduction of the wisdom of the Scribes and the Pharisees. The resemblance is especially apparent in the system of morality of the Jesuits.

The Christian law of love and of the eternal ascent from one perfection to another is understood in these scholastics in a purely exterior way in the sense of the law of works in the Old Testament, or

line a code of prescriptions and commandments, which are neither bound together nor permeated by the law of love of the New Testament. As in the Old Testament so in Latinism the fulfillment of the law is considered a possible task. As in the former it insured the right to bliss, so in the latter it gives the right to merit and salvation. In the olden times the unwise zeal for the law was denounced by St. Paul and furnished him with a pretext for the revelation of the doctrine of justification by the men's faith in Christ. And in our day the onesided Latinism called forth a similar denunciation, which took the form of another extreme, the Lutheranism.

(3). Now let us turn to the characteristics of the infallible papal edicts. As we saw above, the Pope does not possess the unconditional infallibility, as a person he is fallible equally with all others, but he is infallible when he speaks from his cathedra, *ex cathedra*, that is when he is fulfilling his service, as the pastor and teacher of all the Christians.

The question arises naturally when is it then that he is speaking *ex cathedra*? How is the faithful Catholic to know? By what signs is he told to know the infallible edicts from the fallible, the pure Divine truth from the harmful admixtures of falsehood? Where is the line which separates the personal opinions of the Pope from his cathedral edicts? For the Romanist it is perfectly indispensable to have a direct and clear answer to all these questions. To begin with there are very many papal edicts. Therefore one cannot help asking: are all of them to be taken for edicts *ex cathedra*, or only some, and if only some, then which of them exactly? For instance, the Pope Sixt V. published a Latin translation of the Bible, which he corrected himself, and bound all the Catholics, under penalty of anathema, to accept it as if it were the

original. Later on this translation proved to be quite inaccurate and to be full of mistakes, so that it became necessary to forbid its circulation. From this it is clear that the order of the Pope was not spoken *ex cathedra*. Therefore we ask: How were the Catholics to distinguish this mistaken edict of the Pope from others, which were not mistaken.

Is the syllabus of Pius IX., which the governments of Catholic countries forbade to be announced in their churches, also an edict *ex cathedra*? Pope Leo XIII. issued an edict concerning Thomas Aquinas, in which the latter was made a doctor of the Church and his theology was pronounced a model of systematic theology. Is this edict to be considered as cathedral, infallible and final? To our mind, it is not; but what do the Roman Catholics themselves think on the subject, and what is to guide their opinion in this case?

Moreover, besides the great number of the papal edicts, there is also the difficulty of some of them being contradictory to the others. For instance, in spite of the demands of the Emperor Charlemagne, Pope Leo III. did not consent to introduce into the Creed the Spanish innovation of Filioque, and in order to protect the Creed from any such attempts against its intactness in the future he caused the Creed to be engraved on two slabs and had them fastened on the cathedral walls. And Pope Benedict VIII. introduced this addition to the Creed (42) in 1014 or 1015, as the Emperor Henry insisted on it, and since then this innovation has grown to be an accepted dogma of the Latin Church. Therefore, the question is which of these two Popes acted infallibly?

The question of the Creed is of ecumenical importance, and it cannot be said by any means that

(42) Histoire du Schisme des Grecs, par le p. Louis de Maimbourg de la Compagnie de Jesus, Paris, 1677, p. 199. Also see Handbuch der Alt Geschichte, von Hergenröther, 1880, I. B. p. 630.

either of the Popes acted as a private person and not as the ecumenical teacher.

The Pope Eugene IV., in his bulls to the Council of Basel, first acknowledged the resolution of the Council of Contance concerning the Councils' supremacy over the Popes and denied it later on. This also is a question of universal importance, for the Romanists at least, yet we must ask again when did Eugene IV. act *ex cathedra*, when accepting the supremacy of the Councils or when rejecting it?

Pope Clement XIV. condemned and abolished the Order of the Jesuits, and Pius VII. re-established it: which of them acted as the ecumenical teacher and which as a private person? The Order of the Jesuits is of supreme importance in the Roman Church, and any edict concerning it must necessarily be taken for cathedral. Yet whom are we to believe?

Then in what manner the cathedral edicts are to be known from the non-cathedral? The very term *ex cathedra* does not contain any indications as to where we are to draw the line between the two. It is too conventional and too elastic. It may be made either narrow or broad, *ad libitum*, which ought not to be in such important matter as the discerning of Divine truth from private decisions subject to mistakes and changes.

In the Eastern Orthodox Church no such question can possibly arise. We, the orthodox, distinguish between the decisions of the Ecumenical and the Local Councils. To the former we ascribe an ecumenical importance, the latter we think important only for local churches, for they failed to pass through the unanimous conscience of a Ecumenical Council. This is both clear and simple.

However, the Papists cannot consider this way of looking at the ecumenical edicts as clear and as simple as ourselves. Therefore we shall dwell on this point and try to make it clear.

It is perfectly incomprehensible for the adherents of papism that we do solve the question of the ecumenicity of this or that Council, accepting some and pronouncing some of them merely local, and that we do so without the authority of Popes, whom we do not accept. Chaplain Bartan, a Bohemian writer who is a great supporter of papacy, writes: "Who is the established judge of such matters amongst the Eastern? The Greeks teach as we do that the Ecumenical Councils act by Divine stewardship and Divine authority and that their decisions concerning the questions of faith are infallible. But we ask who amongst them is to judge whether a given Ecumenical Council acted by Divine stewardship and Divine authority and had truly solved a question of faith infallibly, not by any human reasoning or conceit, merely imagining it acted under the inspiration of the Holy Ghost? Is it possible to have this question solved by a judge invested but with human authority and subject to errors and mistakes? Can the infallible Divine decree acquire the strength of authenticity from the fallible human judgment? How can we become certain as to the infallibility of a Council, when there arise doubts concerning it? When the supreme infallible judge of ecumenicity the Pope is excluded from a Council, are there any signs left which would make doubt impossible? Does not a Council without this infallible judge become a mere illusion, a phantasy, a self-deception? Or may be, the Greeks think, that the preceding Council is confirmed by the following, and that one by the following again, and so on? But this is a vicious circle we cannot understand how it is possible to commit such outrages on logics. Once upon a time the Greeks were a philosophical nation, but this was long ago, two thousand years have gone by since" (43).

(43) Studie o. Cirkvi Ruske. / II v. Cirkvi Ruske tre papezu, p. 24-25.

In this heated way our opponents dispute our points, not noticing, that it is they who are in a vicious circle.

This attitude towards the matter is extremely unscientific and shows all the onesidedness of the Latin thought. The author perceives the lack of logics in the East from the point of view of the Papal infallibility, an unknown quantity, which is first to be found and proven. The author represents to himself this infallibility as some exterior authority which stamps this or that decision of the Bishops with its own seal and so establishes its ecumenical importance. The author does not see that we acknowledge the Church to have its own consciousness, that it always was and still is conscious of itself as an undivided community, which is always identical and true to itself. From this point of view it is the Romanists and not the Orthodox who deserve the reproach for the absence of logic.

We shall explain it further:

Any society with a definite statute knows exactly which of its meetings is general and which is merely local. And when it sends delegates to its meetings it has the right to decide whether these delegates had acted according to the power of attorney with which they were invested and whether they decided the questions they were sent to decide in the interests of the society or against them. Something similar can be said, in a better and a more perfect sense, concerning the Church. It knows its own Councils and clearly distinguishes between the Ecumenical and the Local. It has its own representatives, the Bishops, the care-takers of local churches.

When Bishops are asked to a Council, whether by lay powers, superior hierarchy, or other hierarchs in need of brotherly help, the general church needs or questions, which are to be discussed by the

Council, are announced to them beforehand. Therefore the Bishops going to a Council know the subject under examination and bring with them the ready confession of their churches, as their representatives and caretakers, not for the revelation of new dogmas, but for the confession and preservation of the unity and purity of the dogmas of faith, held and professed by all the churches; also for the detection of heretical errors and distortions. The ecumenical unanimity of local churches among themselves is established by the means of the comparison of local confessions; and the identity of the confession in time is established by the means of comparing local confessions with the confessions of the Fathers of preceding centuries. The Church is one in its teaching and confession in all time. At the same time by the comparison of local confessions, the general confession is built up, which is purified and freed from all provincial peculiarities in language and expression. In this wise the universal Creed was composed by the two first Councils. In the same wise ecumenical decisions were formed by the other Councils. The definitions of faith arrived at in this way were signed by all the Bishops who were present, and the formula of the signature was the following: *defining signed*. The signature of every Bishop was asked not that the infallibility of the Council's resolutions should be confirmed, but that his agreement with the Council's decision, as the ecumenical confession, should be established. The decision received an ecumenical significance not because of the signature of this or that Father, but because of the unanimous confession of the definition of faith. For this reason those who did not sign renounced their union with the Church, creating dissent and giving force to the heresy, condemned by the Council; they were excommunicated and were believed to be out of communion with the Church.

Thus John, Bishop of Antioch, remained out of communion with the Church so long as the decision of the Third Council, condemning the heresy of Nestorius, was not signed by him. Thus were excommunicated the monophysit Bishops, who rejected the Fourth Council, which condemned Eutichius. Thus the Armenian Church was out of communion, not having been present at this Council and having through a misunderstanding rejected its definition of faith.

This is why the Councils treasured the signatures of the Bishop of Rome. His refusal to sign did not deprive the definition of faith of its power and importance, but it would create dissent and scandal in the Church, and thus it only strengthened heresy.

The Fathers of the Councils returned to their flocks with the signed decree. The Orthodox flocks never were inactive onlookers of the Ecumenical Councils. Having no right to be teachers, they took part in the Council because of the sameness of their opinion and by their sympathy with the Orthodox side of the Council. The flocks who refused to receive their pastors, excommunicated themselves from the Church by this very act.

In this way, an Ecumenical Council expresses in a short formula the one confession of all the churches and returns this formula to the churches that they should guard the truth expressed in it from the lack of understanding and heretical distortions. It is clear, therefore, that the Church cannot fail to know its Ecumenical Councils, no more than human societies can fail to know their general meetings. The importance of Ecumenical Councils does not depend so much on the number of the Bishops coming together as on the ecumenical gravity of questions they decide.

However, if the Latin theologians insist upon some signs in harmony with our point of view, we may point out the following, though no signature

of any particular Bishop is one of them :

1. It is necessary that the Bishops should come to the Council for no terrestrial reason or object, but in the name of Christ, for the preservation of the Orthodox teaching and the Orthodox Catholic Church.

2. It is necessary that at the Council, also in the name of Christ, there should be a feeling of the invisible presence of the Holy Ghost, and that the discussions should be free, unanimous and permeated with brotherly love.

3. And it is necessary that the decisions of the Council should be accepted by all the churches, even by those which were not present at the Council.

By saying that the Bishops should come to the Council for no earthly object, but in the name of Christ, we reject all political aims and all terrestrial profits, but on the contrary bring forward the attitude of pure grace in the relation between the pastors and Christ their Head, which alone makes the help of the Holy Ghost and the infallible decrees possible. When we say that it is necessary that the Council should strictly preserve freedom in the exchange of opinions, unanimity and brotherly love, by so doing we condemn all violent action, as for instance the action of Dioscoros, Bishop of Alexandria, during the Council of Ephesus. . . . When we say that it is necessary that the Council should be accepted by the whole Church, by so doing we merely confirm the ecumenical unanimity of the churches. For instance we claim that the Seventh Council was ecumenical, because it was accepted by the whole Church unanimously, though the Patriarchates of Alexandria, Antioch and Jerusalem were represented only by the two patriarchal envoys (44).

By these signs, pastors as well as the flock, can

(44) See Acts of the Councils, Vol. VII., pp. 359, 205.

judge perfectly sanely which of the Councils were ecumenical and Orthodox and which were not. For instance the Council of Florence, accepted by the Latin Church, is rejected by us because it does not answer the above described signs. Our reasons are the following:

1. This Council was not called together in the name of Christ, but for the sake of earthly objects—by coming into union with Rome the Emperor of Byzantium hoped to secure the help of the West against the Turks, which already were threatening Constantinople, and the Pope in calling a Council in Italy hoped to deprive the Council of Basel of its authority, for this latter Council threatened him with excommunication and yet had to be accepted by him as a superior power; besides the Pope hoped, in this instance, to subjugate the unruly East to the rule of Rome.

2. The discussions of this Council were not conducted spontaneously and freely, for the Pope and the Emperor both exercised their influence . . . ; consequently the discussions were fruitless, the opponents kept to their opinions, and the question of the Roman innovations was not solved.

3. When the final treaty was composed the pastors on either side were not guided by the truth of Christ, as it used to be in the past, but cunning and crookedness—the Greeks tried to arrange for such a formula, which would allow them to make as few concessions as possible, and the Latins tried to get by it as much as possible; the Council was not crowned by the desirable communion; the Greek Bishops were merely present at the Roman Liturgy and none of them officiated, contrary to the wish of the Pope . . . ; and when the Greeks proposed to celebrate a solemn mass in the presence of the Pope, they were not permitted to do so.

And so what is to be said about a Council of this

kind! It is easy to understand why the Eastern Bishops, who consented to the union with Rome, were not received back by their flocks, on their return from Italy, and repented their treason to Orthodoxy in the silence of monastic isolation. The Eastern Church formally rejected this Council, on the grounds of its illegality. . . . The Russian Bishops acted in the same way: in 1441 they condemned their Metropolitan Isidor for his taking part in the Council of Florence and accepting the union; since then Russia never accepted any Metropolitans from Constantinople, Isidor being its last Greek Metropolitan (45).

In the above we had an opportunity to describe how definitions of faith are made in the Eastern Church, how the pastors take part in them and how they are accepted by the flocks.

After this we shall understand how different is the attitude of the Latin Church towards the cathedral definitions of faith.

Professor Röhms gives a detailed explanation of the term *ex cathedra*, in the work we have mentioned above. . . . He argues: "The Bishops in the work of teaching are the stewards of Jesus Christ; they were established by the Holy Ghost to guide and rule the Church; they are the angels of the churches, the ambassadors of God, the pillars and foundation of the Church; the successors of the Apostles, possessing their authority in full; they are the branches that grew from the Apostles; the sons who have inherited all that the Fathers owned." But immediately after this the author begins gradually to restrict the dignity of the

(45) Some venerable Jesuit Fathers, visiting me in Prague, frequently conversed about the union on the basis of the Council of Florence. Avoiding polemics with my own guests, I kept silent at first, but the guests resuming the same theme again and again and reproaching the Orthodox with breaking their sworn promise, I was forced to tell them all what I tried to express above.

Bishops and to belittle the importance of their service to the Church. He goes on to say, that the Bishops are not free from error or from giving out falsehood for truth. History holds many examples, he says, of Bishops falling into heresy, of their going against the truth and persecuting it—therefore the Bishops are not infallible. Then where is infallibility? And the answer is in the union of the Bishops with the Pope.

To preserve unity in the Church it is necessary that there should be a centre which would connect everything. This centre was given to the Apostles in the person of Peter, and to the Bishops in the person of the Pope. Peter and the Pope are synonyms; the decree of the Pope is a decree of Peter. To be in communion with the Pope is the same as being in communion with Peter. Peter continues to live in the Pope. In the person of the Pope, Peter sits on the Apostolic throne and directs the rudder of the Church. On this foundation, the confession of Peter or the faith of the supreme head and foundation of the Church is not merely the foremost and highest authority of the Church, it is its fundamental authority, which is the rule for everything else (*normirende*). Therefore it behooves the Pope to compose Creeds. A new edition of the Creed, says Thomas Aquinas, may become possible in order to palliate the newly arisen errors. It is given to the authority of the Pope to edit the new Creed, and the authority of this Creed is to be the last expression of what all the faithful must believe and on what they must base their faith (46).

The teaching of the Bishop of Rome is the teaching of Peter; he occupies the cathedra of Peter, and is the chief and supreme teacher, against whom there is no appeal . . . , he is the teacher of the Universe. . . .

(46) Summa 2, 21, 1 Art. X.

Infallibility is the unalienable prerogative of Peter's primacy.

Owing to the presence of the Holy Ghost, the papal decrees *ex cathedra* are infallible in themselves and not because of the approval and consent of the Episcopate. But this does not (?) mean that the decree *ex cathedra* in faith and morals is infallible without the consent of the Bishops. . . . On the contrary the Pope and Bishop form one whole. As the head cannot live without the limbs, so the limbs cannot live without the head. . . . This solidarity is also in full force in connection with the papal decrees *ex cathedra*. They are infallible and unchangeable in themselves, and not because of the consequent acceptance of the teaching church. But a decree *ex cathedra* can take place only when the Pope gives it out in his capacity of the head of the teaching church organism. As an individual he may separate himself from the episcopate and persist in error and unbelief, whether openly or in secret. But he cannot do that whilst at the head of the Episcopate, and he is that only whilst giving out these decrees, because then he, according to the promise of the Lord, remains in union with the Episcopate.

Such are the theological commentaries on the Vatican expression *ex cathedra*. Therefore the Pope is infallible not when taken separately from the Episcopate, but in union with at least some part of the Bishops and addressing the whole Church.

Röhm goes on: "This dogma is not a novelty. It does not change the dogma of the infallibility of the Church. On the contrary, owing to it, that which used to be obscure, implicate, has now become explicite, clear and precise. There always existed the idea, that in the gravest disputes of the matters of Scripture and Tradition, if the Bishops disagree, a supreme and infallible authority is to

be found in the Pope speaking *ex cathedra*. Also there existed the opinion, that such a decree *ex cathedra* the Pope can give concerning disputable questions only after having carefully investigated them in union with the Episcopate, in council or out of council. Also there existed the opinion that after such a decree is given out, it must be obeyed in future by all the disagreeing Bishops as well as by all the believers, if they wish to remain in union with the Church.

“Decrees of faith made by the greater or lesser number of Bishops, after a general deliberation, investigation and discussion of the points of Scripture and Tradition, had the profoundest respect of the Church, but had no generally binding authority. They become binding only if the Pope proclaimed them to be such. A gathering of Bishops of one nation or province or of their majority acquires the character of a Catholic Ecumenical Council, owing to such a confirmation of their resolutions. The definitions of faith of a Council approved by the Pope become infallible *not because of the papal confirmation, but* because the Bishops, when issuing them, were in the state of the union of faith with the cathedra of Rome. The confirmation of the Pope is necessary to the Bishops and to all the believers only that they should know that they are in league and communion with the head of the Church. Something similar takes place in relation to our sins. They must be confessed, though our complete repentance had destroyed them already.

“When the cathedral decrees of the Pope take place, the deliberation of Bishops follows it, but when the re-

solutions of a local Council are confirmed their deliberations precede the decree. But at an Ecumenical Council the Pope and the Bishops are the witness, the guardians and the judges of faith at the same time. An Ecumenical Council consists of the Pope and the Bishops together.

"It is not necessary that all the Bishops should be present to have a council ecumenical. It is enough that an invitation should be sent to all and that all should know about it. The number of the actually present is of no importance. It is quite satisfactory if there are Bishops enough to represent the whole Church. The Councils receive their importance from the dignity and the authority of the supreme priest. If he is present a hundred Bishops are enough, teaches Melchior Canus (47), but if he is absent it is of no account if there is a multitude of them."

This commentary, though at first sight so harmonious, after a more careful examination proves to be too artificial, too inconsistent and contradictory to the doctrine of the headship of the Pope.

Speaking about the Bishops, the author is in an almost perfect accord with the ideas of the past; he quotes the expressions of the Scriptures and the holy Fathers, of St. Ignatius, St. Cyprian and others.

But the moment he speaks of the Pope, all that he said about the Bishops fades away and becomes valueless. Bishops are fallible both in their private life and their office, yet, speaking of the Ecumenical Councils, the author seems to ascribe to them at least some importance for the infallibility of their decrees.

(47) Das Glaubensprincip der Katholischen Kirche von Röhms, p.p 74-119.

Likewise about the Pope. In one place he is identified with St. Peter, in another he is said to be fallible with or without the Council. Then, it is stated that it is possible for the Pope to persist in disbelief and error both openly or in secret. And in conclusion, infallibility is ascribed not to papal *office*, but to the *oneness* of the Pope and the Episcopate, the infallibility being here represented as a sort of a liquid for ever changing its place: it is on the side of the Episcopate, when the Episcopate decides on the questions of faith and the Pope merely bears witness by his signature to his union with it; but it is on the side of the Pope, when the Episcopate expresses its agreement to his decree, often a silent agreement. Yet this new condition of the union of the Pope and the Episcopate necessarily presupposes other conditions. In order that the union of the Pope with the Episcopate should be a guarantee that the decree is cathedral and therefore infallible, it is necessary that the members of the Episcopate should be unanimous among themselves, but this unanimity did not and does not exist, especially with this conditional and broad understanding of the subject of infallibility.

In the question of the Immaculate Conception of the Holy Virgin, for instance, this unanimity certainly did not exist. Eighteen Bishops, some of whom were men of a solid theological education and of wide influence, warned Pius IX. from the declaration of this dogma, as an innovation which may bring on the Roman Church the reproach that it invents new dogmas. This unanimity did not exist at the Council of Vatican either. Out of the 764 Fathers of this Council, 163 left Rome under various pretexts, 81 took

no part in the voting at all, 91 abstained from giving their votes, 61 agreed conditionally, 85 voted against the papal infallibility and only 283 unconditionally agreed with the Vatican decree. What kind of a unanimity can be spoken of here, after this?

If, therefore, there is no unanimity among the Bishops, and the infallible truth is established by the casting of votes alone, it stands to reason that it is the Pope's right either to join the majority, or to accept and confirm the opinion of the minority. And if this is so, and if, as the Latin theologians teach, the presence of a hundred Bishops is sufficient to establish the Episcopate's solidarity with the Pope, such a union of the Pope with the Episcopate can offer no possible guarantee whatever, that the papal decree was cathedral and therefore infallible.

But even if we leave all this out, the theory of papal supremacy, exalting the Bishops of Rome and belittling all other Bishops, gives rise to the following question: can the Episcopate offer any authority, at all, in the making of edicts? In the light of the theory of papal supremacy it cannot. The Bishops are the vicars of the Pope, they swear their allegiance to him, as to their master, and are related to him, as the presbyters are related to their Bishop. They came to the Councils by an invitation from the Pope, as his vicars. As vicars they occupy themselves with those questions only which the Pope tells them to consider, and they decide these questions also as his vicars, in the sense and direction which are suggested by the Pope. Can, then, the union of the Pope with a council like this be considered truly a guarantee of infallibility?

As vicars of the Pope, the Latin Bishops cannot represent their flocks and their flocks' confessions, as it used to be in the ancient Church and as it still is in the Eastern Church. The Latin Bishops represent to their flocks the Pope, whose mates and vicars they are, but when taking part in a Council, they do not stand for the confession of their flocks, but merely bear witness to their flocks' submission and unconditional obedience. All they can do at a Council is to testify that their flocks truly are a part of the listening Church, that their churches firmly hold to all the teachings which are issued by the cathedra of St. Peter in Rome.

Before the dogma of the Immaculate Conception of the Holy Virgin was proclaimed, the Bishops were questioned concerning the attitude of their churches, but this was nothing like the similar questioning of antiquity; the Bishops were merely questioned to make sure that the rosaries, medals, pictures and prayers, which were directed to this end have accomplished their task, and that the proclamation of the new dogma will find no obstacles.

The answers of the majority of Bishops—excepting 18, who protested personally, not in the name of their flocks—quieted the apprehensions of those, who guided this undertaking, and the dogma was proclaimed.

Cathedral edicts of this kind are no guarantee of infallibility.

Therefore, the condition of the union of the Pope with the Episcopate is no condition of his speaking *ex cathedra*.

And it can hardly be thought that the Popes themselves would be willing to accept this condition. The

Popes need not consult their helpers, who receive every gracious gift from them, are at their mercy for their pastorship and teach the people under their guidance. What could be added to the authority of the Popes? Can the superior borrow from the inferior, can a father borrow from his children, or the head from the body? The organs of the body are needed by the head only to accomplish its will.

Therefore obeying the strict logics, we affirm that the papal edicts are not subject to change and the union of the Pope with the Bishops has nothing to do with the Popes' speaking *ex cathedra*. This latter idea is borrowed from the practice of the ancient Church and has no reference to the Latin Church. Yet introduced as it is in the dogma it serves to dismiss every occurrence in the history of the Latin Church, which may prove perplexing for the adherents of papism. For instance, Leo III. forbade the introduction of *Filioque* into the Creed,—he failed in this for at the time he was not in union with the Episcopate. Eugene IV. accepted the supremacy of the Councils,—he acted out of union with the Episcopate influenced by fear, and also failed. Clement XIV., condemned the order of Jesuits—he acted out of communion with the Episcopate, oppressed by lay governments, consequently he failed. In his speech to the pilgrims of Savoy, Pius IX. blessed the arms of the Turks against the Russians—why, he also acted out of communion with the Episcopate, remembering too vividly the events in Poland in 1863, and so on and so on.

From the point of view of the Roman Catholics, explanations of this kind are all sufficient. But wheth-

er they are just and whether they can possibly have some objective importance—is a different question.

If the Pope alone is infallible, we can expect from him alone the solution of the question whether his decrees are *ex cathedra* and not subject to change. And so long as no such solution comes from him all commentaries on the decrees of the preceding Popes ought to have no importance at all in the Roman Church and if any importance is ascribed to them—to our mind one cannot help thinking they are important—two infallibilities develop in the Roman Church: one infallibility which issues laws and another which comments on them. And so it is in reality the former belonging to the Popes and the latter to the Latin theologians, or more exactly to the Jesuit Fathers. They needed the dogma of papal infallibility as it exists and, owing to their endeavors, it was proclaimed whilst Pius IX. was Pope, a kindly and sincere old man, who lacked either profound intellect or education. He believed quite earnestly in his own Divine inspiration and was completely in the power of these secret directors of the Latin Church.

By exalting the Pope, whom the Jesuit Fathers have completely under their influence, they only increase his power, which is excessive and extreme as it is in the Latin Church. Yet the vagueness of the dogma insures to them the right always to be the commentators of the papal decrees. The dogma is so formulated as to answer all the demands of the most flexible and adroit logics: the dogma accepts the personally infallible preceptorship of the Pope, yet in case of need it provides for the limiting of it; the dogma reconciles all the ancient Councils both Ecumenical and Local to

the theory of papal supremacy and infallibility, and yet it provides a chance to excuse the Popes if they happen to issue mistaken edicts (48).

To place on the same level this artificial and adroit decree with the definitions of faith of the ancient Ecumenical Councils seems to us both improper and impossible.

(4) At last we come to the examination of the fourth point of the Vatican edict.

At the foundation of the infallibility of the papal edicts are placed the apostolic authority and the Divine help promised to the Pope in the person of St. Peter. The Popes refer to themselves the words Jesus spoke to Peter: *Thou art Peter and on this stone I shall build my Church; I prayed for thee that thy faith does not diminish; feed my lambs.* Great trust is placed in St. Peter in these words. The Superior transmitted his power to the inferior, He who was going from this world left His power to him who was remaining in it—all this is not difficult to understand. But what is hard to grasp is in what way these extraordinary trust was transmitted from St. Peter to the Popes.

Some sign at least must exist to assure us that this transmission actually took place. If we apply to this question our Orthodox principles, two conditions should be present: (a) a power superior to that of the Pope, and (b) some visible sign, or sacramental rite. In reality nothing of the kind exists. For the establishment of the Pope there is no superior power, nor is there any special sacrament. If a priest is chosen to replace a deceased Pope, his episcopal consecration is

(48) The leadership of the Jesuits in this case was described with sufficient details by Overbeck in his work, entitled "Light from the East."

performed by other Bishops; if a Bishop is chosen, he merely ascends the papal throne and crowns himself. What certainty do the faithful Roman Catholics have, that, on his ascending the throne, the prerogatives of Peter together with the gifts of infallibility have been truly transmitted to him? If every Pope was to appoint his successor by the laying on of hands, it would be possible for us it be reconciled to the theory of papism. But this is not so: a Pope becomes a Pope all of a sudden and by his own power. Does not this look like usurpation?

We are told, that the grace giving rights and prerogatives descend on the new Pope through *election*. But in the Church election never was a sacrament, for if it were, laymen would also take part in the bringing down of the gifts of grace; also the electors, the members of the conclave cannot transmit to the newly elected that which they have not themselves; also, as a total, the electors are superior to the elected in the sense of their having the right to judge the elected and to depose him, if he did not fulfill the obligations he accepted. But this principle cannot be applied either to the cardinals who elect or to the Pope who is elected.

We could possibly accept the idea, which prevailed in the Middle Ages and according to which the gifts of grace possessed by the Pope are, on his death, absorbed by the Church as a body and remain there like unmanifested fire until another Pope is elected, after which they leave the Church and return to the Pope on whom they are centered and in whom they repose. According to this idea, Councils, which took place without the presence of a Pope, were in power only so long as there was no Pope, but as soon as one was

elected, the Council lost its authority (49).

But even this idea does not clear the matter completely. It still remains unintelligible in what way the papal authority, on the death of a Pope, is absorbed by the Episcopate and is reabsorbed by the new Pope, as soon as he is elected, and this without the means of any rite or sign.

We have heard of another explanation which is, to us, just as unconvincing as the preceding. We have heard, that the very rite of the papal coronation is to be considered a sacrament, which brings down on the Pope the grace of supremacy and infallibility. But a sacrament of this kind would be a self-consecration, that is to say an act for which there is no foundation whatever either in the Christian teaching, or in the practices of the Church.

Therefore, if the transmission of Peter's prerogative is accomplished outside the laws of ecclesiastical grace functions and if, moreover, this transmission stands in contradiction with the laws of the life of the spirit we already know (we mean the intimate connection between intuition and the holiness of life), it is evident that the reference of the Vatican Council to the Divine help, which was presumably promised to the Popes in the person of St. Peter, is entirely groundless, having been thought out by the adherents of papism.

It is a mirage of theirs, they are self-deceived.

(49) This is why every Council, called to reform the Church, brought about the renewal of the disputes concerning the following questions: Should the Council first of all elect a Pope—but then the Council itself ceased having any virtue, or should it first discuss the reforms in the Church—but then the reforms had no power, as they were discussed without the Pope.

Consequently, if we, members of the Orthodox Church, were to talk over with the Roman Catholics the question of the union of the churches, before we said anything at all we would have to come to some agreement concerning the dogma of the *infallibility of the Pope*. So long as this dogma exists it is perfectly useless for the two Churches to enter in any communication at all.

So long as it exists, if the adherents of the Pope's infallibility are consistent at all they simply have to demand from the Eastern Church, not allowing any explanations, a complete repentance of the alienation of the past, an unconditional submission and an unreasoning obedience to the Pope for all future times. And if the Eastern Christians are true to Orthodoxy and the wholesome principles of Orthodox thinking, they, on the other hand, have to demand that the Latin Church should renounce its supposed dogma of the papal infallibility, and that, having condemned it as a wily invention of the Jesuit Fathers, it should return to the ancient doctrine of the infallibility of the Church, accepting the Ecumenical Councils for its organs.

III.

CONCERNING THE UNITY OF THE CHURCH.

The third disagreement of the Catechisms in their teaching concerning the Church we found in their attitude towards the question of the Unity of the Church, as one of the signs of its being the true Church.

It is on their teaching concerning this subject that the Roman Catholics chiefly build their argument when proving that their Church is right and that the

Eastern Church is wrong, having fallen away from the Ecumenical Unity and lost the principle of this unity. Their putting the question of the Church unity in this form, immediately makes it the central question in our dispute.

In order that our discussion should be clear, definite and strictly consecutive, we shall first present to our readers the essence of the Latin doctrine concerning the unity of the Church and its way of understanding it. After this we shall introduce the understanding to which we hold ourselves and which we consider the only true and perfect one, and by it we shall verify the Latin teaching.

We have already seen the Latin teaching of the One Church as it is presented in the Catechisms: "The Roman Catholic Church, it is stated, is *one* within and without; for all its members obey their Bishops, and the Bishops obey the Pope, as the pastor of all the Church, who joins all the faithful together, like a strong ring. In teaching and Divine service all the members of the Church must agree with the supreme pastor in everything and to subject themselves to the infallible authority of the teaching Church, which preserves the inner and the outer unity. Those who break the unity are excommunicated from the Church. All the religious communities, which have separated themselves from the Roman Church, are deprived of the unity. Such is the Eastern church, which is broken into a great number of churches, according to nations and governments, as follows: the Greek church with the Patriarch of Constantinople for its head, the Russian Church, the Greek Church (in Greece), the church of the Karlovitz patriarchate in

Austria, the church of Montenegro, the church of Cyprus and the church of Mount Sinai (this latter is entirely unknown to the Eastern Church). Besides, it shows a tendency for the formation of new local and national churches. All these independent separate churches form a union which is like the German union, as it existed before all of it was joined together under the hegemony of Prussia."

Other authors are much more severe in their judgment. For instance an anonymous author (1) writes in a recent foreign publication:

(a) "The *Universal Church* (Catholic) is of necessity a monarchy, and cannot be anything else. The very idea of Catholicity inevitably presupposes this and no other form of government, the absolute necessity of which is founded on a double reason: the innumerable quantity of subjects and the limitless space of territorial ownership. This truth is so evident, that during the flight of all these centuries, only rebels contradicted it, namely those only, who found it convenient or profitable for themselves to secede publicly and formally from the Catholicity."

(b) "All the local churches in their locality are entirely unable to create one Christian Republican church (what would be the object of creating one); for *no kind of unity* could exist where there is no common centre of government, and without unity there can be no ecclesiastical Catholicity, for in such a proposition no local church could possibly begin to have any correct *organical means* to make sure whether it is in communion with the other churches (!?). Affirming that the totality of independent churches ever could form the one Catholic Church would

amount to claiming that the totality of the political governments of Europe can make up one European state, which is obviously absurd. If some man proposed to form a Prussian kingdom without the Prussian King, or a Russian Empire without the Russian Emperor, that man would certainly be sent to a doctor of lunatics. Yet such a proposal would in no wise be any more absurd than the idea of a Universal Church without a Universal Head of the Church."

(c) "And if in spite of the essential tendency of the Universal Church to be a monarchy it were allowed to break up into independent Patriarchates, a state which is so eagerly sought by the churches of the East, dissented from the Universal Church (or Roman Catholicism), the matter would in no wise be changed by it. Every Patriarch in his turn would possess the prerogative which the Church Universal ascribes to the high priest of Rome alone, and just the same there would be no appeal against the decrees of this Patriarch for the churches which he governed, because finality must be conceded to some institution. Were this to pass, the supreme authority would crumble into fractions, but would not disappear, so that we should alter the most important article of the Creed, and say in the future that we believe in *separate and mutually independent churches*. This is the monstrosity to which we would be inevitably led by the rejection of the one head of the Church. More than this. The lay political powers would develop (?) this idea still farther in practice, disregarding the vain and empty division of churches into Patriarchates, and would hasten to establish the independence of their own national church, or even to get rid of the inconvenient

authority of the Patriarchate, which has already happened in Russia. In this way, instead of only *one* infallibility (here infallibility is identified with the supreme authority), which was rejected as a quality too supernatural in its character, there will be as many infallibilities as the government should chose to make, according to the number of the existing nationalities and states. And the supreme religious authority, gradually descending from the high priesthood to the patriarchal power, will thence descend to the national synods, with their almighty lay curators, until it is finally so lowered down as to belong to the lay ruler, as in England, in other words until it degenerates into pure protestantism" (2).

The total meaning of the above quoted fragments can be expressed in the following theses:

(a) The true Church must represent a monarchy, united in one person interiorly as exteriorly, which the Latin Church does;

(b) Without a visible head of the Church, as a centre, as a uniting principle, in the Eastern churches *there is no unity and there cannot be any*;

(c) The Eastern Patriarchates are the same as the monarchies but on a smaller scale, and their chiefs are just as much the supreme and infallible heads of their churches, as the Pope is the head of the Universal Church; and therefore,

(d) In their totality they offer as little unity, as do the independent states without a common governmental centre.

Such is the Latin teaching concerning the unity of the Church.

(2) Pp. 77-79.

We perceive in it, first of all, a material understanding of this unity. The ideas of the kingdoms of the earth are mixed up with the idea of the Kingdom of God, which has an order of its own and the activity of whose servants is different, from the activity of the servants of the rulers of this world.

Let us remember the words Christ spoke to Pilate: "*My kingdom is not of this world, if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.*" Having answered in the affirmative the question of Pilate as to His being a King, Christ continued: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John xviii, 36-37.)

The last words define the character of the activity of the servants of Christ and the relation in which the hearers stand towards them. The character of the kingdom of Christ as a spiritual kingdom demand a language of its own, of which we have spoken before.

Second, the logics of the author, as far as we observed it in this fragment, shows an inclination to make conclusions *reductio ad absurdum*, that is to say, by a strictly logical process the author draws an absurd conclusion from the thesis, his opponent believes to be true, and thus denounces for a lie the fundamental point of issue. Such a mental process is good in mathematics where the formulae are strictly definite. But in such disputable points as the present one this method only speaks against the thinker. For in such cases, the thesis of the opponent is either given out in an obscure formulation, which lends it-

self to any interpretation whatever, or in a form which the opponent never gave to it at all (3).

This is a very imperfect method, which only has the appearance of logical consistency, but is in reality false.

Third, the fragment we have quoted above is concerned only with the exterior unity, though the author builds on it farther on the whole doctrine of the supremacy and infallibility of the Pope. Not one word is said concerning spiritual unity.

Fourth, the author is not correct in what he says concerning the patriarchal rule. He either does not know in what it is different from the rule of the Pope or merely feigns ignorance. If he is ignorant, he ought to become acquainted with the subject before speaking of it. If he merely feigns ignorance it is a process which has no justification in the cause of truth. But of this we shall speak in our next article.

To this frank exposition of the understanding of the subject held by the adherents of papacy, we shall now oppose our own.

The Romanists themselves suggest to us the way to express our doctrine of the unity of the Church most conveniently. They distinguish between the inner and the outer unity. We completely endorse this distinction, and therefore shall make use of it. However, we shall not speak first of the exterior unity, but of the inner, for it is the more important and essential.

In our article concerning the headship of Christ we have already pointed out the foundation of the inner unity of all believers. We have already shown that

(3) In their disputes with the Jensenists the Jesuit Fathers practiced exactly this method.

the unity of the Church reposes on the firm foundation, which is Christ, that it has in Him its being and realization. This doctrine is not derived from any processes of reason or mental conclusions, which the adherents of papism are prone to do, but is taken directly from the words of the Lord Himself.

The unity of all the believers was the object of His last prayer. In it we find that the union in Christ embraces all who believe in Him: "*Neither pray I for these alone (that is His immediate disciples), but for them also which shall believe on me through their word; that they all may be one.*" (John XVII, 20-21). We also find in it, that the source of this union rests in the personal union of God the Father and God the Son, and of the Son with the Father: "*As thou, Father, art in me, and I in thee that they also may be one in us.*" (John XVII, 21). We also learn in it that the intermediate in this union is Christ Himself. : "*I in them, and thou in me, that they may be made perfect in one.*" (John XVII, 23.) And finally we also learn, that, as a salutary result of this union in Christ, the world, which is the enemy of Christ, will understand and believe, that the Son of God descended on earth by the will of the Heavenly Father, and that God loved man with the same love he loved His Son: "*That the world may know that thou hast sent me and hast loved them, as thou hast loved me.*" (John XVII, 23.)

The Apostles likewise looked up to Christ, as the head fountain principle of spirit and life, as the foundation of oneness and the Head of the Church: "*From whom the whole body fitly joined together and compacted by that which every joint supplieth, according*

to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Ephesians, IV. 16.)

This union in Christ is the uppermost, the most important, the most essential in the Church. Outside of it there is no salvation. It is the communion of the believers with the Divine life, similar to the intercourse of the branch with the life of the tree. *"As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me; I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing; if a man abide not in me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned."* (John XV, 4-6.)

Uniting in Christ as their invisible Head, all the believers necessarily unite amongst themselves, composing one bond, one community, one Church. Not to fall out from this spiritual union, they have one Creed, one doctrine, one Divine service and one prayer, one Church canon and one Hierarchical Order. Therefore, the Creed, the Divine service, and the Church canon are the triple wall which guards the one Ecumenical, or Universal, Holy Apostolic Church. Whoever breaks down this wall, though but in part, goes out of the Church union. He who breaks the Creed is a heretic, he who breaks the Divine service or the canons is a dissenter or a sectarian.

However we enlarge this wall, however great the number of the forming separate, independent local churches, so long as they are within the wall, all the believers are conscious of their unity, because they

always remain in the communion of prayer and sacraments. If an Orthodox Japanese comes to Russia, or an Arab, or some African, each of them prays in our church just as he would have prayed in any Orthodox church at home in his own country, each of them, takes the Sacraments, Confession or the Eucharist for instance, as he would at home. Equally our pilgrims also feel at home when standing in an Orthodox church in a foreign country. Our pilgrims know this from experience, having visited Jerusalem, Mount Sinai, or Alexandria.

What is there that an Orthodox pilgrim could possibly miss in order to be conscious in a foreign Orthodox country of the unity of the Universal Church in spirit and grace. He has the sameness of doctrine, the sameness of Divine service and the sameness of ecclesiastical law. What can papacy add to all this? The Latin Church is acquainted better than anybody else with the strength of the moral bonds between Orthodox churches. . . .

The unity of the Church must be examined and understood not only as the unity of the terrestrial Church militant, but in its union with the heavenly Church Triumphant, and not only during the known period of its existence but in all subsequent time. According to the Russian Catechism, "the Church is not limited by place, nationality or time." The Church is always one, during all the time of its existence, from the time of its founding to our days, and it shall be one from our days to the end of the world.

As a community the Church lives according to the principles placed at its very basis. Being a living organism, it develops and grows, never being untrue

to itself, but quite the contrary always preserving its identity . . . , for it has one Head, Jesus Christ, for it lives His life and breathes His breath of love.

This unity alone makes thinkable the communion in spirit and grace between the terrestrial and the Heavenly Churches. All the righteous men, who have gone before us, are our brothers in Christ, are with us in spirit and in life. They were men with the same passions as ourselves, but were saved by the same faith, by which we are endeavoring to save ourselves, they prayed the same prayers we pray, they were ruled by the same Church Rules, which rule us, and had before them the same commandments of love, which we have.

In short, having the same sinful nature we have, they were saved by the same Divinely granted salutary means we still have, and in the same conditions with us. The spirit of Christ's love, which they assimilated on earth, now, that they are freed from the bonds of flesh, moves them with a greater power and freedom and as the object of this love is the spread of the kingdom of God on earth, the motion of their love takes the form of the unceasing intercession before God for their lesser brethren, who are working on earth struggling against the many shaped enemies of salvation. Having in them an assembly of intercessors and witness bearers to the many achievements of the past, whose interest in us was proven by many signs and miracles, the terrestrial Church mutually shows to them its love, glorifying their great works, praising their virtues and praying for their intercession before God.

Thus, the unity of the terrestrial Church with the Heavenly Church is manifest and acts in their mutual

communion in spirit and grace.

This is the doctrine of the inner union of the Church in spirit and grace.

As it stands to reason and as it is clear from the doctrine of the Headship of Christ, as we have tried to describe it, the chief means of preserving this unity is our faith in Christ as the Head of the Church. The unity of the Church becomes impossible without the achievements of personal belief. The believers partake of the unity of the Church only in the measure of their faith, and identifying themselves with this unity, they form, through the grace of God, a community of one wisdom and one opinion. Therefore, being the fruit of faith, the Church unity may rise and grow firmer; and it also may fall and be disorganized.

So long as the faith in Christ is strong, fervent and unshakable, the unity of the members of the Church will be lasting and stable. On the contrary, if faith is weak, inactive and inert, if earthly calculations and a material way of thinking are mixed with it, all the joints in it will be shaken, become loose and break down. Without a living faith in Christ there can be no holy spiritual union.

The holy Orthodox Eastern Church, by the mercy of God, preserves its historical unity and is in communion in spirit and grace with the heavenly Church Triumphant. No opponent can gainsay the fact that it preserves its historical unity or the unity of its Apostolic tradition in teaching, prayer and government.

It is true to the Apostolic tradition, first, in teaching, because it preserves without changes the holy

Creed, which is flawless and all perfect. It is true to the Apostolic tradition in the order of prayer, because through the intact preservation of the liturgies of Basil the Great, John Chrysostom and Gregory Dialogos it goes back to the Apostolic liturgy of St. James, the brother of our Lord. It is true to the Apostolic tradition in the Church law, for the rules of the Ecumenical and the Local Councils are the continuation and further development of the rules of the holy Apostles, which governed the Church of Christ from the time of the Apostles to the time of the Ecumenical Councils. All this is so true, that the opponents of the Eastern Church do not reproach it with any innovations, or any breaches either dogmatic, liturgical or canonical. Our opponents reproach us with inertia and inactivity. But in this we see but a testimony to the truth of our Church, when we take into consideration what kind of a progress is meant by our opponents.

Holding firmly to the Apostolic tradition, the Eastern Church still lives in the spirit of Christ which was its breath from its very beginning. This is proven by another indisputable fact: century after century the Head of the Church, our Lord Jesus Christ manifests His holy men in the Orthodox Church, whose character and spirit are identical with those of the early saints.

The holy Mount Athos is a true nursery in which are educated workers identical in spirit with those of ancient Egypt, Palestine and Siria. The life of the Eastern Christians under the Mussulman dominion produces holy martyrs which in our days are like the martyrs of old. The Russian Church also is a medi-

um of salvation, in which are nurtured, developed and glorified great saints. Such are, for instance, the prelates Dmitri of Rostoff, Mitrophan of Varonej and Tichon, or right in our century Seraphim of Sarovo, who has not been canonized as yet, but who is worthy of canonization and is believed to be a saint by many (4). He died January 14, 1833.

Continuing to live by the same spirit with the ancient Church, the Church of the East represents all its saints to be one holy Council, composed of the men of God of all times and nationalities. In the full sense it is a universal assembly. At the head of this assembly we represent the holy Virgin Mary, after her comes John the Baptist, and so on . . . , beginning with the earliest to the most recent. In this order the saints of God are addressed in prayer.

Consequently, in the Orthodox idea, the Church is a holy, unchangeable and unbroken unity of life and spirit. Being one in faith and in love, the two Churches live in constant communion. Glorifying the saints, the terrestrial Church moves the love of Christ, which dwells in them, to intercede before God for the sinful world. And the Divine love moved by the love of Christ in the saints, manifests itself to the sinful world in the gifts of grace and merciful help.

This is the way in which the Eastern Orthodox Church understands and preserves the truly universal union, which embraces heaven and earth.

Now let us see how this unity is understood by the Latins.

(To be continued.)

(4) His official Church canonization as a saint of Russia took place 19 July, 1903.



Differences in the Church Doctrines of the Orthodox and the Romanists.

By the Very Rev. A. Lebedeff.

CONTINUED.

Since the attention of the believers was drawn away from Christ, who is the Invisible Head of the Church, to the Pope, who is its visible head, the Latin Church lost its unanimity in matters of faith. As we saw before, faith in the one Invisible Head stopped being a fundamental and central virtue, and was replaced by another virtue which is *obedience*. The Catechism teaches: "All the members of the church obey their bishops, and the bishops, together with all the believers, are subject to the Steward of Christ, the Pope, who joins all like a strong ring. All the members of the Church are *bound* to harmonize with the Pope in teaching and Divine service, and to obey, in matters of faith, the infallible authority of the teaching church, through which is preserved the inner and outer unity."

And so, *obedience* and *subjection* are the fundamental condition of a union in the Latin Church.

As we have shown before, in papacy there can be no faith resulting from freedom and reason, and, moreover, the very obedience can not be either conscious or intelligent: it must necessarily be blind and unable to account for itself, for no sane intellect can accept a conditional truth for the unconditional and the person of a mortal man for a being which is both God and man. Blind obedience alone can overlook all the falseness of papacy and be zealous in regard to it.

Hence can be derived and explained two very important facts, which show up the inner contradictions lying at the very basis of papacy. These two facts are: (a) the differences which exist among the papists concerning the fundamental Latin dogmas, and (b) the establishing of truth by the means of ballots.

(a) Examining the history of papism, we find that these difference pierce it from the very beginning to our days. The Romanism lacks any actual and firm unanimity in the very dogmas, which make it different from the Eastern Orthodox confession. And here is a most remarkable feature: the discordant elements in this case are not the lay free thinkers, not the self-deceiving mystics, not any self-instituted teachers, who think too highly of themselves, but people who had made considerable progress in spirituality, sensible people, possessing superior enlightenment and standing at the very rudder of the church; people who in some cases were acknowledged *saints*. Such is, for instance, St. Bernard (1153), the prior of the monastery of Clairvaux, who dared to denounce Pope Eugene III for his arrogantly claiming the headship of the Universal Church and the dominion over kings,

princes and nations. (5) Such are the Fathers of the Council of Constance, who proclaimed the supremacy of the Ecumenical Councils over the Popes. (6) Such

(5) St. Bernard wrote to the Pope: "Your power is over sins, not over possessions. And is it true then, that, because thou art called the supreme arch priest, thou art supreme indeed? Who is supreme? He, to whom nothing can be added. Thou art mistaken if thou considerest thyself supreme. Think not that it is permitted to thee to cut off its members from the church, to change the order or to break down the boundaries which are put up by thy fathers. If the law of truth demands that the possessions of every man should be protected, then how can it be reconciled to truth if that which a man owns should be taken from him? Let every soul *obey the powers that be*. The Apostle does not say *the power that be*, as if it were only one, but *the powers that be*, as if there were many. Therefore, thy power is not the only one from God." "Peter could not have given to thee, what he had not himself. He gave thee, what he had, that is the care of the churches. But did he also give thee supremacy over them? Listen to him: not like the ones in authority, but be like one flock. And that thou shouldst not think that this was spoken merely because of humility, listen to the voice of the Lord in the Gospels; the kings of the Gentiles rule over them, but ye be not like unto them. Therefore, it is clear, that the law forbids supremacy. If ruling others with greed, thou makest use of the Apostleship or if, in thy capacity of the successor of the Apostles, thou enjoyest supremacy, truly thou wilt attain neither the one nor the other." (*Opera St. Bernardi Clarae Vallens, vol. I, Parisiis Lib. II de Consideret VI, p.p. 418, 427, 439.*) In like manner St. Bernard opposed the doctrine of the immaculate conception of the Holy Virgin, which was only beginning to arise in his day, but has since become a dogma.

(6) Here is the decree of this Council concerning the Popes being subject to the judgment of the Councils: The most Holy, Ecumenical Council of Constance, representing in the holy spirit the Ecumenical church, legally assembled for the

are the Fathers of the Council of Basel, who confirmed the decree of the Council of Constance. (7) Such are the Fathers of the Gallican church, who composed the well known declaration on March 19, 1682, which completely rejects the dogma of the pa-

extermination of dissent, heresies and errors, also for the due reform of the Church itself, in its head and its members. This Ecumenical Council holds directly from the Lord Jesus Christ himself (such) a power, that it (the Council) must be obeyed by all, *even by the Pope*, in that which concerns faith, the extermination of dissent and the reforms of the church, in its head and its members. And if the Pope, or any other person, refuses to follow the decrees of this or any other Ecumenical Council, he is to be subjected to the corresponding *epitimis*, or even, in case of need, to undergo other lawful punishment. (*Plea Collectio Concil Mansi Tom. XXVII, col. 554-555.*)

(7) Among other things the Council of Basel decreed, that "if the Church could fail (it being unmistakably known, that the Pope may fall into error), then the Pope and the whole body (of the Church) could sink into error,—the whole Church would fail, which is impossible. For experience proves, and we often both witness and read, that, the Pope, though he is the head and the most important part (of the body of the Church), did sometimes err, but we never read, that all the other members also erred, when the Pope erred. Therefore, the remaining whole body judged or temporarily forbade the Pope to fill his office, or even deposed him, as in regard to faith, so in regard to morals." Pope Eugene IV (whom we mentioned before), was forced, for fear of being deposed, to confirm the decree of the Council of Basel by his own Bull, which began as follows: "We decree and proclaim the above-named Ecumenical Council as having legally continued, since its above mentioned beginning, and still continuing" (*Mansi t. XXIX, 78, Hard. tom. XII, col. 682-695*).

pal supremacy. (8) Such is Alphonse Liguorio, the founder of the Order of the Redemptorists, whom Gregory XVI canonized and on whom Pius IX conferred the title of a Teacher (Doctor of the Church). (9) Such also were the 18 bishops, who voted against the confirmation of the dogma of the immaculate conception of the Holy Virgin, having rejected in principle the legal ableness of the Church to make universally binding dogmas of private opinions which can not be proved either by the Holy Scripture or the

(8) The declaration of the Gallican church, composed under the editorship of the celebrated Bossuet, says: 1, God never invested either St. Peter or his successors with any direct or indirect authority in lay matters. 2, The Gallican church confirms the resolutions accepted by the IV and V sessions of the Council of Constance, according to which the Ecumenical Councils are accepted to be superior to the Pope in spiritual matters. 3, The rules and customs accepted by the kingdom and the Gallican church must remain inviolable. 4, The decisions of the Pope in the cause of the doctrine of faith are infallible only when they have been first accepted by the Church. This declaration is an ever ready threat for the papacy hanging over it like the sword of Damocles. . . . However, though the Gallican opinions are in direct contradiction with the Roman doctrine, the constantly kept up balancing of mutual gains hides this contradiction. But is this the union for which our Saviour prayed? We should also note that the Gallican church refused to include the Council of Trident in its canonical rights. Is the Latin union a union at all?

(9) Alphonse Liguorio wrote against the abuses of papacy. The Jesuits attempted to conceal his works, but they were published in Germany.

Holy Tradition. (10) Such are the Fathers of the Council of Vatican (1870), who did not accept the dogma of the papal infallibility and 163 of whom, not wishing to vote against their own opinion, left Rome before voting began, and the more daring 65 stayed at the Council and voted against the papal infallibility. All these Fathers, no doubt, silently held and still hold to their opinion, but they remained in the Church, for no agreement was demanded of them, as their protest was amply covered by the majority of votes. Yet when, in the cause of Christ's truth, no moral unity is asked for, no unconditioned unanimity, but only a sufficient number of votes, there can be no question of the unity of faith, for such conditions could not exist in the true Church. (11)

(b) The establishing of truth by ballot, is the other fact, which shows up the falseness of papism. The truth of Christ is a positive truth, which was revealed that we might be saved, and consequently it necessi-

(10) See my work "The disagreements of the Churches in the doctrine concerning Holy Virgin Mary, the Mother of God," p.p 62-72. In the protest of the Archbishop of Paris against the proclamation of the dogmas of the immaculate conception of the Holy Virgin, the most important is the fact, first, that he denies the legal ableness of the church (we must understand of the Pope) to raise private opinions to the rank of universally binding dogmas, by doing which he also protests against the subsequent decree of the papal infallibility, and, second, that, by quoting in his protest the most influential and renowned theologians of his church, he does not represent his own opinion only, but the opinion of a whole corporation of persons.

(11) See concerning the same subjects the work of Samarine, entitled "The Jesuits," p.p. 380-387, Letter V; Edition of 1870.

tates a complete acceptance. *"He that believeth and is baptized shall be saved, but he that believeth not shall be damned."* (St. Mark, VI, 16); *"except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."* (St. John, VI, 53.) The words of God *are the spirit and they are the life.* (St. John, VI, 63), and our attitude towards them admits of no indecision. St. Paul witnesses that Jesus Christ, whom he and his co-workers preached *"was not yet and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."* (II Corinthians I, 19-20.) Is it permissible, therefore, to subject this unconditionally positive truth to the chances of balloting? What would the Fathers of the Ecumenical Councils say if they were offered to take ballots when they were establishing the dogmas of faith? This is an unheard of innovation, which it is altogether impossible to apply to Christian teachings, and which is entirely absurd in itself. If the definitions of faith established by the Councils were subjected to balloting, Orthodoxy would become crushed by the majority of the Aryan and Nestorian heresies, by the monophysites or the iconoclasts. Balloting applied to the search of truth is altogether too an exterior method, and it presupposes, on one hand, the existence of discord in the community in relation to the truth, which is being sought for, and, on the other hand, it suggests the minority being overruled by the majority, or at least the majority hoping that the minority will not be able to resist it. All that the balloting can obtain is the information as to the way the various opinions concerning truth number in the community, but not

the truth itself. In balloting, the minority yields to the majority as to a power from the outside, but it is not obliged to change its point of view or its opinions, and quite the contrary, with good luck, it may grow stronger and upset the majority, which happens pretty often in the life of the world.

The establishment of the two new dogmas, which we have mentioned above, revealed to the world, that, in the Latin Church, the cause of the truth of Christ stands exactly in this position. The Romanists see nothing contrary to truth in balloting; quite the contrary, they openly promise to follow the same method in future. Inviting the Russian clergy to a Council, which is to solve the grave question of the *Filioque* and the infallibility of the Pope, they propose to use exactly this method for the confirmation of the dogmas the truth of which we dispute and trumpet their victory abroad in advance, because, according to their enumeration, there are more Roman Catholics in the world than Orthodox.

Yet be it remembered that it is precisely by the means of the majority of this kind that the Synhedrion of the Jews silenced Nicodemus, when he attempted the defense of Jesus Christ by persuading his colleagues to be cautious and law-abiding in their judgment of Him (St. John VII, 50-52). The same majority of the Synhedrion pronounced the death verdict of Him who was the true Messiah. For it is above doubt, that, being in the minority, Joseph and Nicodemus, though, perhaps, showing no open resistance, interiorly altogether disagreed with the majority. The same majority influenced the masses to demand of Pilate the liberation of the thief and the crucifixion of

the Saviour of the world. This is what the majority of votes comes to! Having no unity of faith, the Latin Church has no historical unity either, or no unity of tradition.

It is too evident, that the historical unity, the unity of tradition, was broken. Ever since the beginning of the growth of papacy, that is since the end of the IXth century, the Latin Church began to be false to the principles of the ancient tradition in all the three kinds. It did not remain faithful in doctrine, for it has changed the ecumenical creed, having introduced into it the word *Filioque*; for it created and still creates new dogmas, that must be accepted as Divinely revealed truths, and for it made an obligatory theological pattern of scholastics once for all, in the person of its doctor Thomas Aquinas, though the scholastical science is merely a type of the mediæval thought but not in any sense of universal science. (12) It did not remain faithful to the Apostolic Divine service, for it has introduced the unleavened bread, wholly unknown to the orthodox antiquity; for it has abolished the invocation prayer to the Holy Ghost, before the blessing of the Holy Gifts; for it has grown to be wrong in its conclusions of the time of their transubstantiation; for it has deprived the laymen of the cup; for it likewise has changed and tangled up the order of other sacraments, etc., etc. It did not remain faithful to the ancient ecclesiastical law, for since its separation from the Church of the East, it has entirely changed the order of the ecclesiastical life, having

(12) The University of Paris found in Thomas Aquinas' works a whole series of errors, besides, one of which is his teaching of the papal infallibility. Janus, p. 297.

established its law-giving on false foundations which were entirely unknown to antiquity, and which it has, moreover, rejected since itself. We mean the pseudo Isidorian decretalia.

And so, the historical unity of the Latin Church indubitably does exist, but it only dates since the separation of the churches, from the exact historical moment when the so-called Pseudo Isidorian decretalia made their first appearance, on the grounds of which were accomplished the extreme changes in the order of the Latin Church. . . The breaking of the true historical unity has also affected the relation of the earthly Latin Church to the Heavenly Church.

Having lost its unity in Christ, it ceased to live by His spirit and upset the unity of its life with the life of the ancient church. Therefore it has no saints in the sense of the Ancient Church. . . In short, the Latin Church has lost the salutary unity, which the Eastern Church still preserves.

We shall now examine that unity, of which the Latin Church prides itself and on which it founds its superiority and its being in the right. We mean the unity of the ecclesiastical order.

It is perfectly true, that in its organization, the Latin Church is a very harmonious unity, a well finished pyramidal structure, an absolute monarchy and a complete organism. One rule throughout it all, one language in the Divine services, one bringing up of the clergy. All the threads of government issue from Rome and are drawn back into Rome again. The excellently trained clergy is unconditionally subservient to the head of the church, bringing their flocks to the same state of obedience. Everything is directed

to serve the cathedra of Rome and strictly fulfills its destination.

But is this brilliant unity consistent with the character and the dignity of the Church of Christ? Does it lead to the salutary objects, for which the Church was created? These are the questions suggested by this brilliant appearance, covering the interior discords. We answer: No!

To show that our negative answer is the right one, it is enough to lift a small corner of the veil over the mystery which is the mainstay of this brilliant unity. Of what consists this mystery? It consists of the *celibate of the clergy*, of the *monastic orders*, and of the *papal court*.

(a) The *Law of the Celibacy* of the clergy as an obligation which is morally prevailing, can not find any justification. It is a heavy burden on the Latin clergy, but it is so necessary to the unity of the Latin Church, that without it it will come all to pieces. (3) . . . It ensures to the Popes an army of faithful servants, who know no ties of kinship and nationality, who accept no laws of society and state over them, but are entirely devoted to one person more or less sincerely and more or less blindly. But are they devoted to Christ, the invisible head of the Church? Do they serve Him as faithfully? . . .

(b) The *Monastic Orders* are the very organs in the Latin monarchy, which preserve the uniformity and normalness of its functions, which introduce into

(13) A German writer called Lempehs suggests, in his pamphlet entitled "Die Besiegung des Papstthums," that the only means for the breaking down of papacy would be to have all the Catholic priests married.

the general principles thought out in higher spheres, which control the acceptance and carrying out of these principles, which sustain the struggle against antagonistic powers, which watch the pulse of the social life and keep up the living and direct connection between the circumference and the centre. At present the serving of the papal idea is almost entirely done by Jesuits. . . . The members of the "Society of Jesus" make up the black army which conducts on all the lines both the open and the secret battling against the enemies of the papal idea. In Germany they conduct a highly cultured war for the possession of schools, in Belgium and France for their influence over the masses, in Italy for the prisoner of Vatican, in Austria and Galicia against the Russian nationality, which they wish to banish from history and geography, on the Balkans against Orthodoxy, in order to deprive it of the Slavonic tribes or at least to sow discord among them; in the Palestine and Siria likewise, in the hope of getting there a firm footing. At the same time, for the greater glory of the Roman church, the same active people introduce new dogmas; they invent new forms of worships (for instance the cult of the heart of Jesus) to arouse in the masses their decreasing religious feeling, and think out new means for collecting money, etc., etc. In short, there never was a monastic order which displayed as great an activity for the benefit of papacy; none were as many-sided, as versatile, as energetic and as persistent. Praise and honor are due to the order of the Jesuits. But no praises and honors are deserved by the Latin Church, which still considers itself a Christian church. (14)

(14) We possess a very solid work the whole of whose

(c) The court of the Pope, or the *Papal Curia*, is the third point of support for the Latin Church. There is no authority over this Curia. The Pope is the outcome of it and he is no more than its representative and the obedient servant of its interests. In his loneliness and isolation from everybody and everything he is powerless before it. . . . If the institution of Ecumenical Councils still existed in the old sense, he could find support in them; but as it is he is deprived of this means, and, moreover, his court would have never allowed the Pope to participate in a Council as they used to be in antiquity. However, it is too late now, for with the establishment of the dogmas of the infallibility of the Pope the importance of such a Council became lost forever. Therefore, I repeat it, no chance of resistance is left to the Pope. At best, the Pope's position is like that of the queen bee in the hive; she gives life to the bees and preserves the harmony in the whole life of the hive, but she is surrounded by the vigilant observation of the working bees and cannot move without them. The Pope likewise. He always is watched by his Curia. His position, brilliant as it looks, is sad in reality. He is the servant and the slave of the Curia. And the order of the Jesuits and the secret inquisition are especially formidable for him. Secret poisoning practiced by heathen Rome has not disappeared from Christian Rome, *pro majore Dei gloria*. It is said that Cardinal Albani and his secretary, Alphonso Franketti, died prematurely because they were in sympathy with the

data were taken from the works of the Jesuits themselves. This work is "The Jesuits and their relations to Russia," by George Samarine. The work never was contradicted.

reformatory plans of Leo XIII. The Pope himself was threatened with a similar fate. December 20, 1883, the Jesuits expected to poison him too, as it is stated in the letters of Count Ludolf, the Austrian Ambassador in Rome, to the Emperor Franz Joseph, and the letters of Cardinal Laurentini, an enemy of the Jesuits, to the president of the French Republic, Jules Grevi. . . The plans of the Jesuits failed, but they frightened the Pope to such an extent, that he never ate the food prepared in his own kitchen and his brother, Cardinal Pecci, brought him food from town, for a long while. It can not be said that these circumstances are in keeping with the dignity of the steward of Christ on earth! Hence it becomes clear why some Popes, mounting their cathedras with the best of intentions, never accomplished anything, . . . for all their plans and wishes always were shattered by their own court.

Erected on this foundation, the church truly represents a trained unity brought to perfection. . . A community like this is an imposing power, but a power which stays on the outside in all relation to Christ and to the cause of salvation. This is not the power of the salutary faith in Christ, but the power of the unconditioned devotion to his steward on earth, on whom, it is supposed, depend heaven and hell for them, life and death, and from whom salvation can be easily obtained. This power does not lie in imitating Christ, but in serving the exterior interests of a terrestrial redeemer. Therefore the character of this service can not be called by any means Christian in the simple and direct sense of the word, but, on the contrary, must be called worldly and lay. . . The

care of the well disciplined exterior unity turned the Latin Church into a kingdom of this world, the exertions of whose servants are exactly like the exertions of the servants of any earthly kingdom. The papist church is a church which has turned into a lay state, which in its character is an absolute monarchy. The name of Christ the Saviour serves but to cover earthly means and objects. The papacy is the rival and the opponent of political institutions, because it competes with them and opposes them, instead of spiritualizing, vivifying and consecrating the state with its powers of grace. . . . The power of the papal authority acts only basing itself on political speculations and making use of state complications. Prince Bismarck compromising with the Pope in their struggle for the schools in Germany is a good example of it. But where no such complications prevail, as for instance in modern France, the church suffers extreme oppressions and outrages, from which the Vatican thunderbolts can not save it.

To the great sorrow of all the Christian world, such rivalry always ends by the lay governments of countries rejecting Roman Catholicism not only as a political institution, but as a church, as religion. Is this then the unity that the Orthodox churches of the East should strive to attain?

In saying this, we do not by any means close our eyes to the abnormally disjointed present condition of the local churches of the East. They have preserved the salutary communion in grace and spirit, but they lack exterior bonds and the concentration of action; as a consequence they are in a continual storm of various unpropitious political currents. Which ortho-

dox Christian, who has any idea of the affairs of the East, does not lament the disjointedness of the churches and their powerlessness against the propaganda of alien creeds! Every local church of the East is surrounded with grave dangers and suffers from many calamities and sorrows. (15)

Therefore it is highly desirable that the Orthodox churches should have more intercourse and be more mutually supporting. But what is necessary to that end? First of all, needless to say, we need a great revival of faith, free from all admixture of political passions and calculations: *"if you have faith as a grain of mustard seed, you shall say unto this mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you"* (St. Matthew XVII, 20). When we possess this original source principle of ecclesiastical life, the rest will also come, that is we shall be able to create the necessary formal and disciplinary unity in correspondence with the principles of Orthodoxy. *"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto ye"* (St. Matthew VI, 33).

(15) The archpriest Raevsky, who was the Russian priest in Vienna during many years, went to Carlovitz to be ordained by one of the Orthodox Patriarchs there. The Austrian government was greatly displeased at this, and the archpriest was told that nothing of the kind may take place in future. The Orthodox Slavs who are students in the University of Vienna are forbidden to visit the church of the Russian Embassy, under the penalty of expulsion from the University. The Bulgarian Metropolitan Michail was deprived of his cathedra, against every rule of the church canon and took refuge over in Russia, whence he was recalled to Bulgaria and to his high post only in 1889, after the abdication of King Milan, etc., etc.

We still have to say a few words concerning the Latin propaganda, which the papists, as we saw above, consider to be a proof of the vitality and truthness of their church. It can not be disputed that in this respect the papists have immense advantages over the Orthodox: they have great material means and energy and they are very unanimous in action. Yet it is only just to say that they are not the only ones to have these advantages, for Protestant missionaries also have them. . . And besides, some of the means of their propaganda deserve no approval. The Apostles did not preach thus and it is not thus that they taught their disciples to preach. (16)

The propaganda of the Latins in the Orthodox countries of the East is especially painful for Orthodox Christianity. If only they were honorable in their propaganda, if they left the results of their preaching to the free choice of their listeners, then both their propaganda and the subsequent conversions would have some significance. . . But their plans of action are altogether different: . . . They put up

(16) We refer those wishing to learn more concerning the character of the Latin propaganda to the book of George Samarine "The Jesuits and their relations to Russia," p.p. 70-75. In one of the footnotes we read, that the Jesuits wishing to adapt themselves to local customs, allowed Indian natives to wear the symbol of that of their gods which corresponds to Priapus, when the ceremony of the Christian marriage was performed for them. When they were forbidden to do this they affixed to this most indecent symbol a small cross. . . This narrative was confirmed, among others, by the Bishop of Rosalie, vicar of the Pope. We also refer our readers to the work of A. Vostokoff "The relations of the Roman church to other Christian churches." We recommend chapters XVI, XVII, XXIII, XXIV.

their schools and draw the children in by means of presents to the children or material help to the parents. Then making use of mockery, of calumny, of every possible invention, they imbue the children with hatred towards every side of Orthodoxy, thus bringing discord into families, animosity into the populace and introducing all kinds of social disorders. . . .

Therefore, however great and brilliant the apparent success of the Latin propaganda, we should not imitate it. . . . For would not it seem as if the reproach our Lord addressed to the scribes and pharisees could also be applied to this propaganda: "*Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell than yourselves*" (St. Matthew XXIII, 15). For doubtlessly the pharisees, like the Jesuits, thought they served God and acted *pro majore Dei gloria!*

Our examination of the unity of the Church yields the following conclusion: the Eastern Orthodox church has kept the true spiritual and saving unity, but its parts, the local churches, lack the exterior unity; whereas the Latin church has brought to perfection its exterior unity founded on discipline, but it lacks the interior unity which makes for salvation; moreover, such unity as it has was built on unchristian foundations. Therefore, it is greatly to be wished that the exterior unity should be added to the interior in the case of the Eastern church, and that in the case of the Latin church interior unity should be acquired and the exterior corrected.

We shall discuss in the following chapter what is necessary to that end.

IV.

OF MIXING DOGMATICAL AND CANONICAL
DEFINITIONS IN THE THEORY
OF PAPACY.

At last we have now arrived to the last difference we have pointed out, which we shall now examine and which consists in the difference of attitude towards dogmatical and merely canonical matters. The Eastern is extremely strict in making a distinction between the dogmatical definitions of the Holy Orders and the canonical, which in the Latin Church are so mixed up and entangled, that it may be said that the distinction has actually been destroyed. . .

We maintain—and the papists could not contradict us—that there exists a strict difference between the dogmatical and the canonical definitions of the grades of the Holy Orders, and that this difference must not be tampered with. What is then this difference?

(1) The dogmatical definition considers the Holy Orders to be a sacrament, as an organ of the grace of Christ, which consecrates the Church. But the canonical definition takes the Holy Orders to be a legal institution of the Church, an organ of organization and government, of the exterior order of the ecclesiastical life. Owing to these characteristics, the first is part of dogmatic theology, and the second is part of the canons, or of the ecclesiastical law.

(2) The Holy Orders take their beginning in the Founder of the Church Himself, our Lord Jesus Christ, and, through the holy Apostles, were paced at the very foundation of the Church, like the immutable law of its existence. For the Church can not exist

without the grace of the Holy Orders, or rather without the grace of the Episcopacy, which is the fundamental and the original. As to the canonical definitions, the Apostles left us but their general principle, leaving their further development to history.

(3) According to the dogmatical definition, the Holy Orders have only three grades: the Bishop, the Presbyter and the Deacon. And the grace is distributed perfectly equally among the members of each different grade. For instance, all the Bishops are each other's equals in the grace of the Orders. It would not be true to say that one Bishop has more grace than another. The same is true concerning the priests and the deacons. Each in his own order is the equal of another in grace, the difference, perhaps, existing in their natural gifts only, the strength of their faith, their zeal and achievements. But according to the canonical definition, the grades of priesthood are many and each of them is given definite rights and prerogatives as well as certain duties. At present the episcopacy is divided into *bishops*, *metropolitans*, *exarchs* and *patriarchs*, besides the honorary title of archbishop. Then there are *priests*, *archpriests* and *protopresbyters*. In monastic grades there are *monks ordained priests*, there are *abbots* and *archimandrites*. In the third grade there are *deacons*, *protodeacons* and *archdeacons*. According to the rights and prerogatives of these grades, the Patriarch presides over an assembly of metropolitans and bishops; a metropolitan presides over bishops; a protopresbyter presides over priests and archpriests; an archpriest presides over priests.

The same obtains in the rank of protodeacons and

archdeacons. Consequently, according to dogmatics, to the different grades of the Holy Orders belongs the equality in grace, and according to canonic to them belong ecclesiastical rights and prerogatives.

(4) The dogmatical definitions of the Holy Orders, they being a Divine institution, were given once for all and are *not* subject to any change or transformation. A bishop is always a bishop (1), a priest a priest, and a deacon a deacon. None of them may appropriate the rights of the one above, but each must stay within the grace rights and dignity of his own grade. Hence it is clear, that there is and there can be no history for the dogmatical definitions; they are to be the same and without change for all times. As to the canonical definitions, though they share the Divine origin of the former and may be called Divinely established in this sense (2), which expression was in use among the Fathers of the Ecumenical Councils, they do not have the same characteristics of unconditioned necessity and immutability. Ecclesiastical titles and offices, defined by the church canon, arose only as times demanded (for instance, the office of the *ekdik* and the *periodeut*), on the soil of the ecclesiastical customs yet in connection with the life of

(1) Degrading a bishop to the rank of a presbyter is a blasphemy (Rule 23 of the Fourth Ecumenical Council).

(2) With delight we accept the Divine rules, and wholly and unswervingly we keep the establishment of these rules, formulated according to the most Praiseworthy Apostles, the mouthpieces of the Spirit, to the six holy Ecumenical Councils and those which assembled locally to edit such commandments, and to our holy Fathers; because all these, having been enlightened by the same spirit, have made a law of what is useful (a rule of the Seventh Ecumenical Council).

the state. Therefore they have a *history*, and they can *be* or *not be*. For instance, at the head of the Russian church there stood at one time a metropolitan, who was replaced by a Patriarch, whose rule in time was changed into a synodal rule. This latter also is by no means final, for it also may be changed, taking some other form, according to the needs and conditions of the Russian church.

Since the Apostolic days to ours, the Universal Church always distinguished between the dogmatical and canonical definitions. The Apostolic rules know only of three degrees in the Holy Orders, the bishop, the priest and the deacon, placing all other titles among the offices of the Church, and not among the grades of grace and spirit. The church always distinguished between the *chirotony* and the *chirophcecy*, the first being a mysterious laying on of hands performed by a bishop for the benefit of a candidate to one of the degrees of the Holy Orders, and the second being a laying on of hands for the benefit of a candidate to some church office, which a priest also may perform for the benefit of those in penance, or those joining the Church out of some alien denomination, etc., etc. (3)

Like the rules of the holy Apostles, the Ecumenical Councils also know only three grades of the Holy Orders, the bishop, the priest and the deacon. See the 3d, 4th, 15th and 18th Rules of the First Ecumenical Council; the 2d and 3d Rules of the Second; the 2d Rule of the Fourth; the 3d, 10th, 23d and 80th Rules of the Sixth; the 3d of the Seventh; and the

(3) See "An Essay on Church law," by the Archimandrite John, vol. I, p.p. 136-138.

4th Rule of the local council of Antioch; the 3d, 4th and 19th Rules of the local council of Carthage, etc., etc. These three grades are called *spiritual* by Councils in distinction of the *ecclesiastical connected with the world*. The 19th Rule of the local council of Carthage makes them correspond to the grades of the priesthood in the Old Testament as follows: the bishop corresponds to the high priest, the presbyter corresponds to the officiating priest, the deacon corresponds to the levite.

The history of the Universal Church offers many examples of the abuse of the grades of the Holy Orders. But the holy Fathers always tried to correct these abuses, publishing rules to protect the Holy Orders against all transformation, change or destruction and against mixing them up with canonical offices. For instance, the 18th Rule of the First Ecumenical Council forbids the deacons . . . to administer the Eucharist to the priests or even to touch the Holy Gifts before the bishops. . . .

There also were cases when the episcopal rights of spiritual grace were sinned against by the canonically appointed authorities of metropolitans and Patriarchs. So, at the beginning of the IVth century, the Bishop of Rome interfered with the affairs of the church of Carthage, . . . likewise the Bishop of Antioch showed a tendency to place the independent church of Cyprus under him. But all such incidents were easily corrected, clearly being cases of disobedience to the rule which the Church observed. In all such cases the bishops appealed to the Councils, either local or Ecumenical, and so could easily preserve their rights of spirit and grace and their independence.

The Fathers of the local council of Carthage wrote in their general epistle to Pope Celestin: "Reasonably and justly did the Council of Nicea decide, that whatever questions arose they should be solved in their own locality. For the Fathers judged *that for no region does the grace of the Holy Spirit grow exhausted*, through which the priests of Christ behold the truth sensibly and keep it firmly, the more so as everyone, who doubts the justice of nearest judges, is permitted to go to the councils of his own locality or even to the Ecumenical Council. *Is there any one, who could believe, that our God can breathe the truth of judgment only in some one person, and will refuse it to the numberless priests assembled in Council?* . . . Let us not appear introducing the vapory haughtiness of the world into the Church of Christ, which brings to those, who wish to behold God, the light of simplicity and the day of the wisdom of humility."

To guard themselves from the "vapory haughtiness of the world," the Fathers of this council resolved: "Let the Bishop of the first see not be called the exarch of the priests, the high priest, or anything of the kind, but only of the first see." (5)

These rules of the council of Carthage were accepted by Ecumenical Councils and are included in the legislation of the Universal Church.

Ecumenical Councils established similar rules against the usurpation of independent churches by chief bishops. The Second Ecumenical Council resolved: "Let no local bishops spread their authority on the churches

(4) The Book of Rules, p.p. 407-409.

(5) The same, Rule 48.

outside their province, and let them not mix up churches. But according to rules let the bishop of Alexandria rule the churches of Egypt only; and let the bishops of the East rule only in the East, preserving the prerogatives of the church of Antioch, acknowledged by the rules of Nicea. . . Without being invited, let no bishops cross over the boundaries of their district either for the purpose of the laying on of hands or for any other ecclesiastical order. And if the above rule concerning church provinces is observed, it is clear, that the affairs of every district should be regulated by its local council, as it was resolved in Nicea. And the churches of God among alien nations should be ruled according to the custom of the Fathers, which was preserved until now.” (6)

The 8th rule of the Third Ecumenical Council is still more explicit concerning the mutual relations of local churches and their independence. “ . . . Let not the rules of the Fathers be broken, let not the pride of the worldly powers steal in under the shape of sacred rite; let us not gradually, imperceptibly lose the freedom which our Lord Jesus Christ, liberator of all men, granted to us through His blood. And so it is the wish of the Holy Ecumenical Council, that every eparchy should preserve in purity and without violence the rights which belonged to it from the beginning, according to the custom confirmed of old. Every metropolitan, for his own assurance, may without hindrance take a copy of this resolution. And if anybody should propose a resolution contrary to the one defined now: it is the wish of all the Holy Ecumenical Council, that it should be inactive.”

(6) The same, Rule 2.

A Russian canonist, the Archimandrite John, makes the following commentary on this rule: "It is impossible not to pay special attention to the words of the holy Fathers of the Council of Ephesus *"Let not the pride of the worldly powers steal in under the shape of sacred rite."* Two separate ideas are expressed in these words: (1) in the government of the Church there must be no predominance of one authority over the other, so that no local authority could stand over all others, which are its equals in the sacred importance of their rights, and still less over all the local churches, the rights of which, according to the resolution of the Fathers, are to be independent within their own boundaries and inviolable; (2) nothing worldly must be attached to the spiritual dignity of the church authority and its sacred rights, it being alien to this authority in spirit, in object and in action. They meant the lay authority, the worldly honors, the using of worldly means for spiritual objects, etc. So strict were the Fathers in their idea of the limits of the spiritual power, and so far were they from any idea of a universal headship of some single see over the whole church."

The distinction between the dogmatical and canonical definitions which the Ecumenical Councils proclaimed to be a law and which is so strictly observed in the Eastern church has long since been forgotten and lost in the Latin Church.

The Latin theologian, Thomas Aquinas, a saint and a teacher of the church (Doctor of Divinity), in the estimation of the Popes, enumerates seven grades of the Holy Orders: the doorkeepers—*ostiarii*, the readers—*lectores*, the exorcisers—*exorcistae*, lightbearers

—*acolytes*, ypodeacons—*sub-diaconi*, deacons—*diaconi*, and priests—*presbyteri*. According to him the first five grades belong to inferior offices, and the two latter to superior. The grade of the priests is divided into priests proper—*minores sacerdotes* and bishops—*minores pontifices*. In the centre of the latter stands the supreme high priest, the vicar and successor of St. Peter, the Father of Fathers, the Pope.

The grade of the bishops, in its turn, is sub-divided in four grades: the bishop, the metropolitan, the archbishop, and the Patriarch. (8) This sevenfold division was also accepted by the Council of Trent, with the same sub-divisions. In the Roman catechism we find the same, with a slight difference, however, for two of the episcopal grades are joined together by the conjunction *or*, and, as this vacates a fourth place, the Pope is placed in it. So that this is how it reads: bishop, archbishop or metropolitan, Patriarch and Pope.

However, more modern catechisms (the Catechism of Vappler, for instance) do not mention the number of the grades in the Holy Orders. And they are wise, for their silence covers up the question: what is the exact grade of the Holy Orders the Pope represents? If in the Holy Orders he is no more than a bishop, then in grace he is the equal of other bish-

(7) "An Essay on Church law," by the Archimandrite John, Book II, p. 254.

(8) *Ordo autem episcoporum quadripartitus est, scilicet, in patriarchis, archiepiscopis, metropolitanis et episcopis* (*Summa. L. I. De sacramentis L. IV. Distinctio XXIV, 12.*) The same: *Patriarchs Graece summus patrum interpretatur, quia primum, id est, apostolicum tenetlocum, ut Romanus, Antiochenus, Alexandrinus, sed omnium summus est Romanus. Ibid.*

ops, and his papal office is merely a canonical institution. But if the grace of his office is superior to the bishops', it becomes necessary that the institution of the sacrament for the papal degree of Holy Orders should be proven, which, needless, to say, is an impossible task.

The chief cause of all these entanglements is in the idea of the papal supremacy. If there is to be a Pope, he must be singled out from the ranks of his brother bishops and placed above them. In this object: 1, the papists do not consider the papacy as an institution of ecclesiastical jurisprudence, but as a sacrament, as a grade of the Holy Orders in spirit and grace, as the only and exclusive organ of grace for the whole body of the Church; 2, they attempt to prove that the headship of the Pope was not established in any canonical way by the Ecumenical Councils, but directly and personally by the Founder of our Church, the Lord Jesus Christ Himself, and in the form understood by the papists; 3, they teach that the supremacy of the Pope excludes every idea of any equality between him and the bishops: he is not the first among the equal, but his relation to the episcopal grade is that of a bishop to his priests and deacons, in other words, he is the universal Head, the only supreme high priest.

According to this, the grades of the Holy Orders are not three, but at least four, even if the canonical offices are separated from them. As a result of all this, the Roman Catholics understand papacy to be an immutable institution: the *Pope judges all, but can not be judged by anyone*. Such an interpretation abolishes the principle of Councils, on which reposes the

whole structure of the Church and by which the episcopal order is preserved from absorption and final disappearance.

This is why we see in the papal idea the cause of the hopeless confusion of dogmatical and canonical definitions, their distortion and entanglement. . . . Placing canonical offices among spiritual degrees was necessary for the papists in order to raise the importance of the Pope, to show the great distance between him and the bishops.

Janus discusses very justly the further consequences of this confusion. He writes: "As soon as the partly conscious and partly unconscious rupture of the papacy with the ancient ecclesiastical order and law took place, the collegium of cardinals came to the fore, acquiring the right, since 1059, to elect the Pope. Through legations and the participation in the power of the Pope, which became unlimited, the cardinals soon became so important, that they looked down even upon the bishops, who only in the XIth century had the precedence over them at the councils. At the beginning, when the papal system was still in the throes of birth (*in den Geburtswehen*), as early as 1054 the cardinal bishops demanded precedence over archbishops, but to 1196 the latter were still considered their superiors. Only during the council of Lyons, in 1245, the prerogatives of the cardinals, even those amongst them who were mere priests and deacons, over the bishops of all the Christian world became a fact, which no one, on either side, tried ever to dispute any more. Little by little the situation came to such a pass, that bishops could not address the cardinals but kneeling down and the cardinals

treated them as servants. (9) It was not without intention that the Gregorians Anselm and Gregory of Pavia, and later on Gracian, included in their statutes (*Gesetzbücher*) certain quotations from Jerome, which state the original equality of bishops and presbyters, bringing down the prerogatives of bishops to a mere custom. The short-sighted builders of the papal edifice did not perceive that by so doing they have placed the sword at the roots of the papal primacy also. They were concerned only with giving prerogatives to the cardinals, which would prepare the way for the supremacy of the Roman Curia and erect the edifice of papacy on the ruins of the ancient episcopal system. As the Statute of Gracian was the only source whence came the ideas of the Church and hierarchy, at the end of the XIIIth century the bishops were brought to seek the position of a cardinal presbyter and took for a promotion this deposing (*Degradirung*) from bishops to presbyters, which the Church of Antiquity would simply consider monstrous. (10) In the days when blossomed the abolitions, the downfall of all the ancient rules of the Church, the decay of all the links binding the parishes, when the parochial government was shaken by wandering mendicant monks, depositions of this kind became a regular system." (11)

But when and how did take place this confusion of dogmas and canon in the doctrine of the Pope, which

(9) See the unanimous work of a Frenchman at the end of the XIVth century, in Paulin, Paris, manuscript Francais VI, p. 265.

(10) A deposition of this kind, even if it were done in punishment, was considered blasphemous. See above, Fourth Ecumenical Council, rule 23.

(11) Junus, "The Pope and the Council," pp. 223-225.

is such a dire calamity for the whole body of the Universal Church?

The solution of this question will give us an answer to all our perplexities and disputes of many centuries. Let us begin from the very kernel of the matter, following its growth and development. . . We shall endeavor to trace the very laws of the church life, seeking in them alone the solution of disputable points and avoiding polemics.

I.

The kingdom of Christ, as the kingdom of God, is a spiritual kingdom, a kingdom of freedom, of faith and of love, and speaking of it we can use only sacred words. . . .

As we have already shown above, the kingdom of Christ is above all a holy spiritual *brotherhood*. This term must be understood here in its highest and purest and at the same time most direct sense. Christ, our Saviour, is the foundation and the Head of our brotherhood. In Christ, we all are brothers, in Christ we all are children of the Heavenly Father, in Christ we all are participators in gifts of grace of the Holy Ghost. In the right of sharing in the grace gifts of God we all are equal; the treasury of the love of the Heavenly Father is accessible to all and inexhaustible: come all and take all you can hold!

There is no distinction for pastor and flock, age and sex. The Apostle says: "*There is neither Greek nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all.*" (Colossians III, 11.) Explaining the glorious mystery of the Pentecost to the assembled crowd, St. Peter said: "But this is that which was spoken by

the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my spirits upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." (The Acts II, 16-18.)

. . . Yet all do not participate equally in the gifts of grace, but according to the power of faith, the zeal of achievement, and the fervour of love. . . . But as there are no limits to the achievements of faith and love, there can be no limits to the participation in the gifts of grace. Accordingly, one of the flock may exceed his pastors in the gifts of grace. The holy Apostles, who built up the Church of Christ, were gifted with high gifts of grace and entrusted with extraordinary powers, yet amongst them there lived a Holy Virgin, who had no pastoral preogatives, yet exceeded them all in grace. The Church glorifies St. Athanasius the Great, St. Basil the Great, St. Gregory the Divine, St. Leo the Pope of Rome, as great workers of faith and pillars of Orthodoxy, moved by the zeal for truth; yet there were others, who, though they were not invested with great pastoral rights and prerogatives, were equally possessors of splendid gifts of grace and pillars of universal truth. Such were St. Anthony the Great, St. Macarius of Egypt, St. Mocarius of Alexandria, and many others.

In the holy brotherhood of Christ, advantages of grace and morals certainly exist, according to the exertion of love and faith, but their possessors are conscious of them without pride, and their less gifted

brethren acknowledge them without dispute or envy.

Doubtlessly, it is in view of this brotherhood of the faithful and of this equal participation in the gifts of grace, that our Lord gave us the following commandment: "But be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren; and so call no man your father upon the earth, for one is your Father which is in heaven; neither be ye called masters, for one is your master, even Christ; but he that is greatest among you shall be your servant." (St. Matthew XXIII, 8-11.) These are the rules and the rights of the life of grace in the kingdom of God!

Yet the kingdom of God is at the same time the Church of God. In other words it is not only a spiritual Brotherhood, but also a visible well ordered holy community, which has its hierarchy, which governs it, its laws, according to which it lives and acts, and its relations, which express the life of its members.

The holy Apostles were the first organizers of the Universal Church. In apostolic authority and the Holy Ghost's gifts of grace, they all were each other's equals. But grace was not manifest in them all in the same way. For instance, Peter is the greatest of them in the power of his faith, the manliness, firmness and impetuosity of his character; but Paul is greater in the labors and achievements of preaching, for, as he says himself: "I laboured more abundantly than they all, yet not I, but the grace of God which was in me." (I Corinthians XV, 10); in the loftiness of his eloquence, St. John is the first, the beloved disciple of the Lord; in righteousness St. James, the Lord's brother, was first; and in calling, St. Andrew, the brother of Peter.

The ancient history tells us, that the greatest of the Apostles, the pillars of the Church, like Peter and John, though it would seem that the Lord himself loved them best, did not compete as to which of them was the more glorious, but unanimously set James a bishop over all, who for the excellence of his virtues was surnamed the *righteous*, giving into his hands the governing of the church of Jerusalem and of all the Church of Christ jointly with the other apostles. (12)

The Holy Apostles were the first to realize the brotherhood of spirit and grace, in their own community. We saw that every single one of them, as all, and that all as every single one fulfilled the commandment of Christ, going to cities and villages, preaching the gospels, teaching the people, baptizing them in the name of the Father and of the Son and of the Holy Ghost and teaching them to observe all things the Lord has commanded (St. Matthew XXVIII, 20). Each acted on his own responsibility and independently, but all together built and organized the one Church of Christ, so that when they all left this world the local churches, founded by them, were in perfect agreement and formed one Universal Church.

In the company of the Apostles we see no governing centre whatever. According to the word of Christ, he was to be the chief among them who served his brethren the better. At the very beginning whilst Christianity spread among the Jews, Peter was the most active. He proposed to elect a new Apostle instead of the fallen Judas; after the descent of the Holy Ghost he addressed the crowd in the name of

(12) History of the Church, book 2, chapter I and XXIII, pp. 59, 101-102.

his brethren, converting to Christ 3,000; later, after the lame man was healed, he addressed the multitude again, converting 5,000. He denounced Ananias and his wife. Through him it was first revealed to the Church, that the heathen were also called and will be saved in Christ equally with the Jews, who were the children of an older covenant. He also took part in the Council of the Apostles, though he was not its president, as the papists want to believe, for James, the brother of the Lord, was president and his resolutions were accepted by the Council. Peter took part in this Council only as witness, that it was the will of the Lord that the heathen should be taken into the Church of God equally with the Jews. This ends the public activity of St. Peter, for his further achievements in the cause of the Gospels are hardly mentioned by the Acts and belong to the region of tradition.

Another Apostle comes to the fore, instead of him; an Apostle who was as great and as glorious as Peter. I mean St. Paul, whose preaching is the chief subject of the Acts of the Apostles, from the thirteenth chapter to the end of the book. The Apostles themselves decided that Paul should be entrusted with preaching to the uncircumcised, whereas Peter was to preach to the circumcised. St. Paul has truly *labored more abundantly* than any of the Apostles (I Corinthians XV, 10). He founded the churches of Asia Minor, on Cyprus, in Macedonia and Greece, and carried his preaching as far as Illyricum. He also was first to carry the Gospels over to the shores of the Tibre, to Rome, whither he previously wrote epistles and where he had friends, as it seems, amongst his own disciples.

And so, though claiming the equality of privilege and grace for all the Apostles, the Holy Church, at the same time, makes a distinction between their individual gifts and their activity. Peter and Paul, John, Andrew and James, have all been differently sur-named by the Church because of this distinction (as it was established above).

The holy Fathers write: "All the blessed apostles received from the Lord an equal grace of holiness. But I do not know for what reason, Peter and Paul seem to exceed all others in a kind of a personal trust our Saviour placed in them. This is confirmed by the actions of the Lord Himself. He gave the keys of the kingdom of Heaven to Peter, as a good builder; yet he entrusted Paul with the teaching of the church, as a capable teacher, so that whoever the one instructed in salvation, should be admitted by the other into rest; they, whose hearts Paul opened with teaching, should have the kingdom of Heaven opened by Peter for their souls. Both had received a key from the Lord: Paul the key of wisdom, Peter the key of power. The one distributes the riches of immortality, the other the treasures of wisdom. . . Therefore the blessed Peter and Paul stand above all the other apostles and exceed them by a certain personal privilege. But between them two which is to be preferred? This is not known. For, I think, they are equal in merit, for they have been equal in suffering; they have lived with an equal devotion to faith and together they have attained the glory of martyrdom. And where did they meet their martyr end? In Rome, a city which holds the precedence and head of the nations (*principatum et caput*). That is where was the

head of superstition, the head of righteousness found rest. Where lived the chiefs (principes) of the heathen, there died the chiefs (principes) of the churches.” (13)

Another holy Father writes: “What is Peter? He is the first of the Apostles, *a member of the holy Catholic Church*. But Paul, Andrew and John, what are they if not the heads of the nations? Yet, they all are members under the same head, in brief, they are saints before the law, saints under the law, saints under grace, who together belong to the body of the Lord, standing in the number of the members of the Church, and none of them ever wished to be called universal.” (14)

What should we say, then, about the supremacy of Peter? It is clearly indicated in the Gospels which the papists claim with perfect justice. St. Matthew calls him *first*: *The first, Simon, who is called Peter* (St. Matthew X, 2). In naming the twelve Apostles, both the Evangelist Mark and the Evangelist Luke, begin their enumeration with Peter, though neither

(13) This is quoted from a homily on the death of St. Peter and St. Paul. This homily was formerly ascribed to St. Ambrosius and so was included in his works, edited in 1516. Others ascribed it to St. Augustine, or to St. Motin (died in October, 465), under whose name it is read in the Roman Book of Hours, during the Divine service every 5th of July. In any case, the antiquity of the work is not to be doubted. See the work on Theology, of the Archimandrites Innocent, 1859, part I, the footnote to pp. 331-332. My own attempts to verify this quotation in the Library of the Clerical Academy and the St. Petersburg Public Library were not successful.

(14) From a letter of St. Gregory Dialogos to John of Constantinople. *Opera*, tome 2, epist. 18, p. 743. Paris, 1705.

directly calls him first. And St. John, when narrating the episode of the calling of Peter, adds, that after the first look at him, our Lord gave him a new name: *Cephas*, in Hebrew and *Peter* in Greek, no doubt in designation of his moral characteristic, namely, of the *firmness* of his *faith*.

But being first in this way does not constitute power in itself, neither does it guarantee any prerogatives. . . . In the eyes of the papists, Peter's being first among the disciples acquires its great importance in connection with the paramount promises which the Lord gave him later on.

Let us linger on these promises and make them clear. At the time of His eighth travel across Galilee, which was the one before the last, the Lord took His disciples to the farthestmost boundaries of this country, on the way to Ceasarca Phillipi, with the evident intention of giving out to them the supreme revelation concerning the foundation of the Church, His own approaching martyrdom and death on the cross, by which the salvation of men is to be accomplished: *"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish but have eternal life; for God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life"* (St. John III, 14-16).

This moment is of the highest importance in the salvation of mankind! For having promised to His disciples to build up the Church, He began from this time forth gradually to reveal to them *"to shew into his disciples how that he must go unto Jerusalem and*

suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day" (St. Matthew XVI, 21). Jesus began His supreme revelation by asking: "*Whom do men say that I the Son of Man am?*" The Apostles answered: "*Some say that thou art John the Baptist, some Elias, and others Jeremiah, or one of the prophets.*" But this was imperfect faith, it lacked the most essential, the confession of the Divinity of Christ. The Church could not be founded on such faith. . . . The Lord asked again: "*But whom say ye that I am?*" The question was addressed to all, but Simon Peter answered for all: "*Thou art the Christ, the Son of the living God.*" This was a perfect answer. An answer like that could not have come from the reasoning of man, but only from Divine inspiration. Therefore the Lord blessed Peter: "*Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven; and I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of heaven; and whatsoever thou shalt find on earth shall be found in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven*" (St. John XVI, 13-19). The Apostles have already more than once confessed the Divinity of Jesus, for they heard the first testimony as to this from John the Baptist. This greatest prophet said of Him that He was the "Lamb of God, which taketh away the sin of the world," that is the Redeeming Messiah; that He was the man destined to baptize men with the Holy Spirit, that is the consecrating Messiah, and that He was

the Son of God, that is the Godman (St. John I, 29, 33, 34). This testimony attracted to Jesus His first disciples, who, spreading the news of the appearance of the Messiah, also spread the news of John the Baptist's recording that he was the Son of God. At least, Nathaniel meeting Him for the first time, confesses that He is the Son of God and the Messiah: "Rabbi, thou art the Son of God, thou art the King of Israel." The Lord accepted the confession of Nathaniel and confirmed it but gave him no blessing. At the end of the second Passover, the Apostles, in the person of Peter, confessed once more that He was the Christ, the Messiah, the Son of the living God: "*And we believe and are sure that thou art Christ, the Son of the living God*" (St. John VI, 69); but even this time they received no approval.

Then why did the Lord bless Peter at the third confession? No doubt, in order to indicate the superiority of Peter's confession . . . and its salutary importance for the Church, and also in order to strengthen it in the apostles against the approaching doubts and temptations, which were necessary to follow His death on the cross. With the same object the Lord demonstrated His Divine glory in His Transfiguration, as the Church explains it in its canticle sung on the day, when this event is commemorated: "So that, seeing Thee crucified, they understand Thou hast freely chosen Thy passion and announce to the world: Thou truly art the radiance of the Father." (16)

But why did Christ bless Peter alone, when Peter

(15) This shall be elaborated further on.

(16) The Kondac for August 6, 19 new style.

distinctly spoke for all the Apostles and not for himself alone? The answer to this question we may find in the commentaries of St. Cyprion: "And so the Lord said to Peter: *I tell thee*, etc.; and again after the resurrection: *feed my sheep*. And though after His resurrection, He imparts equal power to the Apostles, saying: "*As my Father hath sent me, even so send I you, and when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them, and whose soever sins you retain, they are retained*" (St. John XX, 21-23); yet in order to point out the oneness of the Church, it was His wish to begin this unity from the one. Of course, the other Apostles were what Peter was, all having equal dignity and power. But at the beginning only one is pointed out, to designate the one Church. . . . It is our duty firmly to support and defend this oneness, especially the duty of the bishops, who preside over the Church as proof that the episcopate also is one and indivisible. . . . The episcopate is one and every bishop participates in it wholly. In the same way, the Church is one, though, with the increase of fecundity, it is broken into plurality." (17)

. . . In the Apostolic Church, Christ's unity was perfectly manifested, but not for the sake of St. Peter: it was an extraordinary unity and, in the full

(17) Works of St. Cyprion, in Russian translation. T. II, pp. 173-174. For the detailed analysis of the texts of this author forged by the papists and the many supposed testimonies of this Father for the benefit of the supremacy of the Pope, see the work of Archimandrite Nicanor entitled "Analysis of the Roman teaching of the visible headship in the Church," Kazan, 1871, pp. 206-236.

sense of the word, it was the unity of grace. If it is permissible to use a philosophic term, we should say that the unity of the primitive church was "direct." It has been once and shall not be repeated in the same form. The cause of this unity was in the Apostles, who preached the doctrine of Christ as its direct hearers and witnesses, as personal beholders of the Word, to use their own expression, and, at the same time, they preached under the direct guidance and enlightening grace of the Holy Spirit. It is easy to understand, that they did not need any governing, so to speak, official center. By the power of the Holy Ghost they all were centered in Christ, and brought into immediate connection with Him all those, who accepted their word of salvation through Him. This is why St. John writes, in the name of all the Apostles: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with his Son Jesus Christ" (I St. John I, 3). And this is why we say that such unity has no other example in the history of the Church.

The development of the exterior disciplinary unity, or, if you wish, of the official unity, begins immediately after the time of the Apostles.

In order to form a correct idea of that period, we can not be guided by any accidental or disputable occurrences in the history of the Church. Unlike the papists, we can not be guided by the epistle of Clement of Rome to the Corinthians, or the attitude of Victor towards the churches of Asia Minor. We must be guided by fundamental documents only, which are indisputable and official for both the contesting sides.

These documents are the Church Rules.

The Church Rules have the highest importance for us, . . . as the legal relations of the hierarchs found in them expression, firmness and stability. In the region of church discipline, they are what the symbols of faith are in the region of doctrine. Through symbols and ecumenical definitions of faith, we understand and explain the church songs and their dogmatical contents; and in the light of the Church Canon we examine and judge the personal mutual relations of hierarchical dignitaries. On the contrary, we do not expound the rules of the Ecumenical Councils in the light of personal relations. For instance, John Chrysostom of Constantinople, in a letter to Innocent, bishop of Rome, complains of the unlawful action of Theophilus of Alexandria . . . and asks protection and help against the violator of the church rules; and in doing this, John addresses Innocent as his most reverend and most holy master. (18)

Are we also to conclude from this letter, as do the papists, that John actually acknowledged the headship of Innocent and was his inferior? No doubt, questions of this kind can only be decided by referring to the Church Canon, which alone can give us a true and indisputable solution of all such questions.

Here is another example. In certain canticles the Orthodox bishops of Rome, like St. Clement, St. Sylvester, St. Leo, St. Martin and others, are called successors of St. Peter, chiefs of the Councils, heads of the Orthodox Church of Christ, etc., etc. How ought we to understand these expressions, literally or as

(18) "Letters of St. John Chrysostom to various persons." Separate edition. St. Petersburg, 1866, pp. 1-18.

simple figures of speech, in which the Orthodox Church sought to show the profound respect it felt for its holy prelates. The papists demand a literal interpretation, and we refuse to concede it. Where, then, are we to seek the true gauge for the solution of this dispute? In the Canon of the Church alone; these rules alone can give us the right idea of the canticles, in which the church praises these great prelates of Rome. Therefore, let us turn to the Canons of the Church and seek in them our guidance.

The "Rules of the Holy Apostles" are the fundamental and essential law of the Universal Church. They governed the Church during the first three centuries, and all the further ecclesiastical law is nothing but the development and amplification of these rules. Therefore they usually begin all the collections of the Church Canons, both in the Eastern and the Latin churches, with that difference that the former counts 85 rules and the latter only 50. However, in the present dispute this difference has no importance whatever, because the rules we are going to examine are equally and indisputably accepted by both churches.

Carefully examining the Apostolic Rules, we find in them no allusion whatever to the existence of any autocratic power in the ancient Church; yet the question of the fundamental and original degree of priesthood was paramount, for that epoch especially, and could not have been overlooked. When the Apostles left this world, the most important question for the pastors of the time naturally was: through whom the laying on of hands of the apostolic succession is to be continued? Who was to consecrate the bishops, the successors of the Apostles, and who was to see that

the duties, with which they were entrusted, were strictly carried out? If the bishop of Rome were the Divinely established head high-priest as well as the whole of the consecration of the original principle of the Church, there is no doubt that the rules, placed at the foundation of the church legislation for all times would mention this exceptional and extraordinary person. But they emphatically do not. This being so, who has the supreme authority, after the Apostles? Who was to consecrate bishops, to watch over them and to judge them? To these questions the rules of the holy Apostles give a most decisive and precise answer: *The Council of bishops*. The Council of bishops was to supply bishops, the Council was to judge them, the Council was to attend to the general affairs of the Church.

The examination of the Rules 1, 34 and 37 will convince us that it was so.

The First Rule which begins the whole legislation of the Church says: *A bishop is to be consecrated by two or three bishops*. Consequently, the Council of bishops is the organ and the medium, which is to preserve the succession of the apostolic laying on of hands. It is especially to be noted, that none of the rules mention any local or personal succession, be it the succession of Peter, Paul, John or anybody else. What is mentioned is *consecration* in general. This means that, if circumstances should demand it, the bishop of Rome may be consecrated by a Council of bishops in Jerusalem, Constantinople or St. Petersburg. And he, who was thus consecrated, would receive the grace of the *apostolic* service for the benefit of the church of Rome, and would be

as legal a successor to St. Peter as if the laying on of hands was performed for him in Rome itself. The Council of bishops transmits the succession of the Apostles in general, and not of some one Apostle.

This rule alone is quite sufficient to destroy the papal system completely, without any further commentaries.

But we have further testimony of the development of this Rule in future times. Thus, it is confirmed by the 13th and 60th rules of the Local Council of Carthage, which took place in 419-426. The 4th Rule of the First Ecumenical Council and the 3d rule of the Seventh resolved that it is more becoming that all the bishops of that region, in the presence of the metropolitan, should establish, that is, elect and consecrate by the laying on of hands, a bishop for the newly opened cathedra. A consecration made not according to this resolution has no force (Council of Antioch, Rule 19) and he who was consecrated not in the presence of a metropolitan must not be a bishop (First Council, rule 6).

Later on, when the Church established the superior administrative authority of the Patriarchs, the consecration of bishops by a Council was not changed in the least. The Eastern church still holds to the same order of consecration, even though a Patriarch should take part in the laying on of hands. Yet in the church of Rome, the Pope made it his own personal privilege to consecrate bishops by himself. Which, of course, violates the fundamental rule of the Apostles.

The 34th and 37th rules of the apostles confirm for all the church the *council principle*, as supreme. The 34th Rule establishes the particulars of the council

district, the person of the president and his authority. It says: "The bishops of each nation should know the first among them, and acknowledge him as their head, and do nothing exceeding their own authority without his judgment: every bishop to do only that, which concerns his eparchy and the places belonging to it. But the first bishop also must do nothing without the judgment of all, let there thus be unanimity."

From this Rule we see, *first*, that the boundaries of local churches coincide with the boundaries of the spread of this or that population and are defined by it (*hekastou ethnous*) and that such local church represents the totality of several eparchies; *second*, that the unity of these eparchies must depend on the acknowledgment of the supremacy and headship of one of the bishops; *third*, that the knowledge and power of each bishop spread on the affairs of his eparchy alone, general affairs, exceeding the authority of one bishop, like heresies, definitions of faith and making of rules, being attended to by the whole Council; and *fourth*, that the mutual relations between the bishops and the first of them are established, nothing being done with regard to general affairs either by the bishops, without the first among them, or by the latter without the general Council.

This Rule lies at the foundation of all the further developments of hierarchical degrees, and, consequently, it deserves a careful examination. But before we examine the history of this Rule, we must speak of the 37th Rule.

The 37th Rule of the Apostles establishes the number of Councils a year, the time for them and the subjects of their discussions. It says: "twice a year let

there be a Council of bishops, let them discuss the dogmas of righteousness and solve the disputes happening in the church: the first council during the fourth week of the Pentecost (*) and the second on the 12th of October."

This Rule also has its history. As we shall see further, the subsequent growth of the hierarchical power not only did not abolish it, but, on the contrary, insistently made it only the more legal, confirmed and remembered.

All the Ecumenical Councils, together with the local, establishing the authority of the presiding bishop, always reminded the churches of the necessity of local councils (see the 5th Rule of the First Ecumenical Council, the 19th Rule of Fourth, the 8th Rule of the Sixth, the 6th Rule of Seventh, also the 20th Rule of the local council of Antioch and the 27th Rule of the local council of Carthage); they bound the bishops to come to the local councils under penalty of punishment (see the 19th Rule of Fourth Ecumenical Council, the 8th Rule of the Sixth, also the 40th Rule of the local council of Laodicea and 87th and 88th Rules of the local council of Carthage). The councils are to be called yearly by the local bishop, and, if he is neglectful of this duty, he is to be punished (see the 19th and 20th Rules of the local council of Antioch and the 6th Rule of Seventh Ecumenical Council).

Accordingly the Councils always were the supreme ecclesiastical court for the settling of all affairs, disputes and complaints. The clergy could complain of their bishop to the council, if he was unjust to them, and the bishops could complain of their metropolitan;

*The fourth week after Easter. Trans.

and if the local council was presided by this metropolitan and the complaining parties were not satisfied, they could appeal to a larger council or to the exarch of the land, until justice was done.

In case of heresy on the part of the metropolitan, the bishops had the right to forbid him any ecclesiastical communion with them and judge him in a council, in which the nearest metropolitans were to take part (see the 1st Rule of the Third Ecumenical Council). Later on this rule was applied even to the Patriarchs.

But let us return to the 34th Apostolic Rule.

This Rule states that the bishops are to accept the first among them for their head, but it says nothing whatever as to who is to be considered the first and what are the signs of this supremacy. Scientific research is not necessary for the solution of this question. . . . The first among the bishops was he who actually was the first of this hierarchical degree to come into this or that country, who was there the cause of the spread of Christianity and consequently of the Holy Orders. As Christianity spread in minor towns and villages, new church communities and new bishops were established. These latter, having received their priestly dignity from the former, honored him as their father, and thus in local churches moral supremacy was established, which, in time, became a custom and a right. As Christianity spread from the larger cities, this supremacy indisputably belonged to their bishops. Jerusalem in Palestine, Antioch in Syria, Ephesus in Asia, Corinth and Athens in Greece, Rome in Italy, Lyons in Southern Gaul, Carthage in Northern Africa, Alexandria in Egypt, etc., were the

central towns whence spread Christianity and whose bishops were the first bishops in every respective country.

The following circumstances strengthened this simple right to supremacy; the holy Apostles began their preaching in the chief cities and founded there the first churches, with bishops at their heads. The direct origin of the churches from the Apostles exalted their importance . . . as the direct laying on of hands of the Apostles exalted their successors. The devoted reverence, which the faithful felt for the Apostles, was attached to their direct successors, or as they were called, the apostolic men. The episcopal see which derived its origin directly from the Apostles was usually called an Apostolic see. We shall give to the supremacy of this kind the name of *ecclesiastical historical* supremacy.

Fathers of the Church like Shenaeus and authors like Tertullian, in their struggles against the heretics, always referred to the Apostolic churches as the guardians of the true tradition. But as the apostolic times gradually receded and the local tradition gradually became generalized in one ecumenical tradition, the importance of the origin of the various sees became much less important, if not altogether lost, giving way before a different principle, which was purely civic. At present, the Apostolic sees command respect only because of a deeply rooted custom and out of a general respect for antiquity.

Such, for instance, are the Roman, the Alexandrian and the Antiochian sees.

In the meantime, the civic principle acted together with the ecclesiastical historical principle. The im-

portance of episcopal sees was influenced by the importance of the central city in this or that region. If in our day capitals play an important part in the whole life of the state, in antiquity central cities had a still greater influence on the general life of nations. Rome started only as a city, but in time it became a monarchy of world wide renown. Carthage, a mere Phœnician colony, stood out at the head of the whole northern Africa. Alexandria, also but a Greek colony, led the whole of Egypt. Antioch had the same importance for Siria. . . . Therefore, it was only natural for the bishops of capital cities to stand at the head of the bishops of the whole country. The very conditions of the life in the capitals also worked towards this end: the aristocratic birth, the superior education and the connection of bishops, all these constituted the *civic principle*.

This principle played an important part in the rise of the see of Constantinople. Formerly, on the site of Constantinople there stood Bysantium, a small town, where, according to tradition, the church was founded by the Apostle Andrew, who also established its first bishop Stachius. But Byzantium was so unimportant and so uninfluential, that it could not keep its significance as an Apostolic see. When, under the name of Constantinople, it became the metropolis, it was too late to re-establish the forgotten tradition. . . . Constantinople grew in its power and influence over the whole empire, as the residence of the emperors. Together with this, the influence of the bishop of Constantinople on the affairs of the whole Church also increased and developed. All the Patriarchs, the Roman not excepted, had their representa-

tives in Constantinople, who often needed the help of its bishop when trying to obtain something from the emperor. This was the reason of the great rise of the bishop of Constantinople over his other brother bishops.

Something similar took place in all cities, where Christianity developed after the Apostles.

But neither the *ecclesiastical historical* principle nor the *civic principle* can be called unconditional. . . . As the records of the Councils show us, the holy Fathers applied different principles to different cases. . . . Still these two principles decided the question of the episcopal supremacy. . . . Judging by the local councils of the IIIrd and IVth centuries, there were very many provinces with chief bishops, but they had but little influence. Yet all these churches, conscious of their moral unity, strove to attain the canonical disciplinary unity as well, the 34th Apostolic Rule pointing out the normal way of its growth.

At first the prerogatives of the oldest bishop of the province were established in accordance with this Rule. . . . We may say with perfect certainty that this was the way in which were defined the rights and prerogatives of the bishops of metropolis. This was the first stage.

Yet it became necessary to elect a bishop who would be first among the metropolitans. If the 34th Rule was applicable to the bishops, it was just as applicable to the metropolitans. . . . Out of this grew and developed the rights and prerogatives of the Patriarchs, that is, such bishops as were first amongst metropolitans. The definition of the powers and duties of a Patriarch were made during the period of

Ecumenical Councils. . . And, from the above description of the deciding principles, it is clear enough which of the metropolitans were to come to the fore.

The civic principle was the more active of the two, though the ecclesiastical historical principle was also taken notice of. Rome was the chief center of the empire. The Roman church, founded by the greatest of the Apostles, Peter and Paul, or rather first by Paul and then by Peter, enjoyed a great renown, both because of the superior character of its founders and because of its control and influential position as a city.

Therefore, it stands to reason, that the bishop of that city was bound to enjoy special honors from the Christians and special privileges among his brother bishops. In the Rules of the First Ecumenical Council (325) we see, that even before the patriarchal privileges were properly defined, custom placed the right of supremacy with the bishop of Rome, yet, at the time, he was supreme only amongst the churches of Middle Italy, as the Italian churches of the north and the south knew no power above them until the IXth century. Later on, the bishops of the west resolved to appeal to the Pope of Rome as the supreme authority, the resolution being worded as follows: "*if one of the bishops in some matter find himself condemned, but thinks himself to have not a wrong but a right case, and wants to be judged again, let it, as it is your wish to honor with love the memory of the Apostle Peter, be written from those, who judged, to Julius, the bishop of Rome, etc.*"

The other center of the empire was Alexandria, the capital of the Ptolemys, renowned for its culture and refinement. Its church, founded by the Evangelist

Mark and made celebrated by great and learned Christian men, was counted second in importance, its bishop sharing its privileges, until the end of the IVth century.

The third center was Antioch of Syria, and its church, founded by the labors of Paul and Peter, also occupied the third place in the rank of the great churches of antiquity, all the neighboring bishops accepting the privileges of its bishop over them. The other churches, also founded by the Apostles, as, for instance, the churches of Ephesus, Corinth and Athens, having no political importance, were not able to maintain their dignity as Apostolic sees and even lost their independence, or stopped being autocephalous.

The First Ecumenical Council thus defined the rights and privileges of the illustrious churches of Rome, Alexandria and Antioch: "Let us preserve the ancient customs, received in Egypt, Lybia and Pentopolis, that the bishop of Alexandria may have authority over all these. For this is also customary to the bishop of Rome. Likewise in Antioch and other regions, let the churches keep their privileges." One of the chief of these privileges was that the metropolitans of these towns were to consecrate all the other bishops of the neighboring regions. . . .

The same Ecumenical Council added the bishop of Jerusalem to the number of the supreme bishops, though only in a titular sense. For, though the church of Jerusalem is the mother of all the churches, as it is sung by the Eastern church to this day (19), it having been destroyed under Emperor Hadrian and

(19) The third verse of the prayer "Lord, I have called to Thee," 8th voice.

its very name being substituted by the new name of Eliah, its bishop could not have retained the ancient prerogatives (20), which were due to him as the pastor of the very church founded by the Lord Himself, and whose first bishops were His own brothers James and Simon.

But in the IVth century, through the pious endeavors of St. Helena, mother of the emperor Constantine, the holy places of Christianity became once more accessible, and the prerogatives of the church of Jerusalem were once more remembered and began to be restored. . . In this way were established the four supreme sees.

But soon after this, the see of Constantinople, the newly organized metropolis of the Eastern Roman empire, was added to the four and made to occupy the second place, between Rome and Alexandria. The 3d Rule of the Second Ecumenical Council (381) says: "Let the bishop of Constantinople have the privilege of honor after the bishop of Rome, for this city is the second Rome." This rule has a paramount historical significance, for it imported a new principle into the church legislation, the principle of state and nationality. Were this rule not recorded, the fate of the organizing of national churches (21) may have been similar to the fate of the language of Divine services. As three languages only are allowed for its use by the Roman church, four bishops only would be allowed to enjoy the patriarchal rights and privileges, the bishops of the four oldest cities. By in-

(20) The same may happen to any other illustrious cathedra, not excepting the Roman.

(21) Exactly what did happen in the Latin church.

cluding the bishop of Constantinople into the number of Patriarchs, with the title of Second, the Council made it possible for the Church to have as many Patriarchs as there are national independent churches.

We repeat it once more, this Rule introduced a new vital principle into church right.

But bringing this Rule into practice, met with a more or less powerful opposition.

Alexandria, which occupied the second place before the rise of Constantinople, was first to show resistance. From the end of the IVth century to the VIIth, the capital of the Ptolemies gradually lost its universal importance, visibly approaching its decline. . . Nevertheless the Alexandrians continued to live on their former glory, and those of its bishops who were the least penetrated with the spirit of Christian humility, gentleness and love, showed the most zeal for their own prerogatives and tried the hardest to abase the episcopal cathedra of the new Rome. . . (*)

Soon after this, the southern parts of the empire, Egypt, Palestine and Syria, were visited by dreadful calamities. First, there was a terrible increase of heresies: the Nestorian heresy in Armenia, the Monophysite in Egypt and the Monothelite in Syria. Then came the invasions of foreigners, Persians first and Saracens later on. All this reduced the three Eastern patriarchates to such a destitute condition, that any rivalry with the metropolis of the East became altogether impossible. Quite the contrary, to it were repeatedly turned the hopes and expectations of material

(*) I have omitted as too lengthy the author's account of the struggles of Theophilus, St. Cyril and Diosorus, bishops of Alexandria, against Constantinople. Transl.

and moral support, from the older Apostolic sees. The archbishop of New Rome practically stood at the head of the eastern christendom.

But as soon as the opposition of Alexandria was done with, the bishop of Rome showed active rivalry. At first the 3d Rule of the Second Ecumenical Council, met with no protest on the part of Rome. It may even be said that Rome accepted it. Bishop Eusebius bore witness before the Fourth Ecumenical Council, that, when he was in Rome, he had personally read this Rule to the Pope and that the Pope accepted it. (22) . . . But when, during the Fourth Ecumenical Council, a further step was taken to exalt the bishop of Constantinople, by appropriating for him not only the honor of his position, but also the right to receive appeals and to establish metropolitans in localities which heretofore were independent, the jealousy of Rome showed itself with great force. . .

The Roman delegates, who were absent from the 16th session of the Council, which passed the 28th Rule, establishing the importance of the patriarch of Constantinople, objected to it, though the 9th and the 17th Rules, which are perfectly similar, were passed in their presence. They accused patriarch Anatolius and other leaders of fraud and violence. But when the lay authorities made the examination of the bishops, it was proved that there had been neither fraud, nor violence. (23) . . .

Nevertheless, Pope Leo did not accept the 28th Rule, but went against it, placing his objections before the

(22) Coll. Concil. Harduini, T. II, col. 641.

(23) Acts of the Ecumenical Councils, T. IV, pp. 356-383. Russian translation of the Kazan Academy.

emperor Marcian, the empress Pulcheria, the eastern Patriarchs and even the archbishop Anatolius himself. The essence of his objections was of dual nature: (1) the rise of the see of Constantinople violates the Nicean rule (6th) on patriarchal provinces, which must remain *unchanged*, and (2) it deprives the bishops of Alexandria and Antioch of their ancient rights, granted to them by the Apostle Peter. The objections further stipulated, that after the see of Rome, the Alexandrian see is to keep the dignity (*dignitas*) which was granted to it for the sake of Mark, the pupil of Peter; that after Alexandria, came the see of Antioch, where Peter preached and the name of Christians first arose.

But these objections can not stand critical examination. The first of them introduced dogmatical understanding of canonical matters. It made canonical decrees immutable and unconditional, whereas they arise only to satisfy the temporary needs of the Church, according to the needs of the time, with the passing of which the legislation itself loses force. Were the church to adopt the understanding of the Nicean rule brought forward by Pope Leo, deadening formalistic principles would come into its life.

Moreover, supposing immutability was ascribed to the canonical Nicean Rules, could they be kept immutable had the cities mentioned by the Pope been overtaken by the same fate as Jerusalem? If the Founder of the Church did not have his own city unconditionally and imutably important, why should He do so in the case of towns which were consecrated only by the presence of His disciples?

There is no interior truth in the other objection,

either. What foundation do we have to count Antioch after Alexandria, when in the history of Christianity Antioch has a far greater importance than Alexandria? After Jerusalem, Antioch was the very place where labored both Peter and Paul, whence, as from a center, Paul carried the Gospels of God throughout the heathen world, and where the faithful received for the first time the name of Christians. In what way, then, is this glorious see beneath the see of Alexandria, originally occupied only by a disciple and companion of Peter?

Once more we repeat, that the importance and order of the sees did not depend on any spiritual qualifications, but on the historical and political influence of the cities of the Roman empire.

However, owing to the great disorders caused by the Monophysite heresy in Constantinople, to the thirty-five years of severance from Rome and also to the frequent change of emperors, the 28th Rule suffered vicissitudes and it even looked as if it was crossed out from the number of the decrees of Chalcedon, which is triumphantly pointed out to us by our opponents. (24)

Rome protested still more insistently against the appropriation of the title *universal* by the archbishop of Constantinople.

It is difficult to decide what was the object of the eastern bishops in claiming this title for the archbishop of Constantinople. . . Very probably, the eastern

(24) See "Studie o cerkdi russke," Bartak, IV, p. 16. The author writes that this rule was not mentioned at any of the Councils till the day of Photius. But this is an exaggeration, for it certainly has been mentioned.

Christians thought that by this measure, they would establish the equality of their first bishop and the first bishop of the west. . . . However, the political circumstances were propitious for the enterprise of the east, for, at this time, Italy was once more under the dominion of the emperors of Byzantium. Yet the first to receive this title was bishop John, the austerity of whose life shows him to be the last person, from whom we should expect vanity and love of empty sounding titles. . . .

Rome was greatly alarmed by the appropriation of this title. Pope Pelagius (578-590) was the first to rise against it. He said that this title was proud, godless, devilish, that it was the name of antichrist, and ordered his representative in Constantinople to stop all communications with the Patriarch, so long as he did not give up this godless name. Pope Gregory the Great was still more zealous in his struggle against it (590-604). He made the question of this title of universal importance and wrote objecting to it to whomsoever it was possible to write to: to bishop John himself, to the Patriarchs of the east, to the emperor, and to many bishops, but he did not meet any sympathy in any of them. . . .

Two ideas are worthy of notice in the protests of Gregory the Great. According to his statement, first "were one person to appropriate the title of universal—the honor of all the Patriarchs would perish," and, second, "if contrary to expectations he, who calls himself *universal*, falls into error, no bishop could remain firm in truth."

From the Latin point of view, these ideas are perfectly correct. If the title *universal* means exclusive

universal headship, it is true that the honor of the other Patriarchs perishes and that were he who bears it to fall into error, all the Church would do likewise, and faith would perish. But what bitter irony rings in these words! And what a cruel verdict they contain against the Latin church! (25)

(25) Here is an interesting opinion of Archibald Bower, an English writer whom we quote from a German translation of his "Unparteiische Historie, Theil III, S. 638-640:" "Baronius, Bellarmine and other papist writers spared no labor, forgot no artificial definition in order to prove that Gregory rejected the title of the Universal Bishop in an altogether different sense from that, in which Boniface accepted it and in which all his successors bore it to this day. The title of the universal bishop, they say may be so understood as not to contain any other meaning except a general solicitude for the universal church on the part of the bishop who bears it; in this sense it was accepted by Boniface and never was condemned by Gregory. Yet the title admits another interpretation; it may mean that the bishop who bears it is the only bishop in all the Christian cities and that all the other bishops are not really bishops, but merely stewards of his holiness the universal bishop. In this sense, they say, Gregory condemned the title and neither Boniface, nor his successors ever accepted it. Of course, this is a pitiful dodge which was, it would seem, invented rather to the dishonor than for the defense of the matter. Because: (1) Who can be so silly as to imagine that it would ever occur to the emperor to confer or to any bishop to accept the title in this sense, because conferring or accepting it in this sense would not be heresy at all, but sheer nonsense; (2) the bishop of Constantinople bears the title to this day, yet he does not look on other bishops as his stewards, but honors them as his fellow bishops; (3) no man in his senses will believe that, conferring on Gregory the title of universal bishop, eulogius of Alexandria meant to abase himself, to give up the second place of honor in the church and to become the vicar of the pope; nevertheless this pope refused the offer with the great-

The Byzantian church did not either understand or accept this title in this profound, abstract and exclusive sense, but the Latin church does.

Very soon after the death of Gregory, Pope Boniface III (605-607), profiting by the interior disorders which rent Constantinople, obtained from its false emperor, "that the see of the Apostolic church of Rome should be the head of all the churches, as the church of Constantinople wrote itself the first of all the churches." (26)

Whatever way we interpret this edict, one thing is clear: by it the headship of the Roman bishop is established over all the churches, if not altogether exclusively, at least in the sense of a prerogative. And thus, the Roman bishops by condemning others have brought out an accusatory verdict against themselves. However, neither this edict of the Byzantian pretender, nor the protests of the preceding Popes succeeded

est indignation, as was pointed out; (4) Gregory condemned this title because the latter, by whoever it was accepted, whether by the bishop of Rome or of Constantinople, raised him over his colleagues, subjected to him all other bishops and made him independent, because by it out of a member he was made the head and gave him an authority over the members of the church, which belongs to Christ alone, and which never was accepted or enjoyed by any apostle, not even by Peter. Here are the true reasons why Gregory had such an unreconcilable repulsion towards the title of *universal bishop*. And from this it is clear, that he condemned this title because it comprised universal authority and jurisdiction over the church. Consequently he condemned it in the very sense, in which Boniface accepted it and in which the successors of Boniface bore and owned it, as all the world knows well enough."

(26) Paulus Dias de Gestis Long. I, IV, c. 37.

in changing the matter. The title of universal was kept by the archbishop of Constantinople. And in their relations with him, both the emperors and the eastern hierarchs continued to confer it on him.

. . . Therefore the Fifth and Sixth Ecumenical Councils re-established the 28th Rule of the council of Chalcedon. The holy Fathers wrote: " . . Let the see of Constantinople have equal prerogatives with the see of ancient Rome and, like it, let it be magnified in the affairs of the Church, being second after it; after it, (that of Constantinople) let the see of the great city of Alexandria count itself, after this the see of Antioch, and after it the see of the city of Jerusalem." (36th Rule of the Fifth and Sixth Ecumenical Councils.)

This decree ends the second stage in the development of the 34th Apostolic Rule.

Out of the total number of bishops in the former Roman empire, five older bishops were brought forward, the order of their enumeration was pointed out, and the limits of their authority, their supreme rights and prerogatives were established.

Here are the indisputable conclusions from our investigation of the canonical edicts for this period:

(1) Towards the end of the VIIth century the Church consisted of several independent autocephalous churches. The more important of them were in: Rome, Constantinople, Alexandria, Antioch and Jerusalem. Side by side with them stood the independent minor churches in the east: the church of Cyprus, which has kept its independence to this day, and the churches of Thrace, Asia, and those around the Black Sea, which were independent until they were included

in the province of the archbishop of Constantinople, their inner independence, however, being preserved by them; and in the west: the rules of the councils mention the church of Carthage as independent and energetically struggling against the attempts of Rome to deprive it of its freedom; but there were also others, namely, the church of Ravenna, which kept its independence until the time of Pope Leo II (685), the church of Gaul till the invasion of the Franks, the British church until the invasion of the Anglo-Saxons and the Spanish church till the IXth century. To the heads of the more important churches the rules gave the name of *exarchs* or *archbishops*; but other contemporary documents, namely, the epistles and the lay legislation, called them *Patriarchs*, which title they preserved to indicate the highest form of hierarchical service, their provinces bearing the name of *patriarchates*. However, custom confirmed the title of Pope on the Patriarch or archbishop of Rome, though Pope was the title of the Patriarch of Alexandria also. The province of a Patriarch consisted of several metropolies, the metropoly consisted of several episcopies, and the episcopcy of several parishes. The Patriarch confirmed the metropolitans elected by a council and performed the laying on of hands for them; the metropolitans, in their turn, did the same for the bishops, and the bishops ordained the clergy of the parishes. Establishing the metropolitans for the provinces, the Patriarchs had the right of control over the church discipline of all their provinces, they watched the purity of doctrine and morals of all the workers in the church and had the right to receive their complaints and appeals against the decisions of local councils.

(2) With the growing importance of the bishops of provinces, the ancient principle of councils was not by any means neglected in the Church. It was in full force in the laying on of hands and in the settling of disputes of every kind. The metropolitans called the councils yearly in their provinces, and the exarchs in theirs, both keeping the right of presiding. The edicts of these councils were binding for the provinces, the bishops of which assembled. But the supreme power lay with the Ecumenical Council. As we saw from all the rules, the Ecumenical Council protected the rights of independent churches, in cases of heresy, it judged and deposed the greatest archbishops and gave to its own edicts a universal importance. We *resolve*, we *establish*—those are the expressions of the highest authority of the Councils. In all the edicts of the Councils, the Roman church headed by its archbishops was taken to be only part of the Universal Church, as much as the churches of Constantinople, Alexandria, Antioch and Jerusalem, all of them being equally subject to the judgment of Councils. "*To the see of ancient Rome the Fathers justly gave the privilege*"—this expression bears the stamp of a superior power and not of an equal one, similar to a parliament, as the papists teach concerning the Councils. According to the Rules of the Ecumenical Councils an archbishop, consequently the Roman archbishop also, is to be judged by them, if he were guilty of heresy or of anti-canonical actions. Therefore, appeals to Ecumenical Councils, which were usual in western Europe in the past, were a perfectly normal phenomenon, quite correct from the canonical point of view. And when papism abolished this order of things, it made itself

guilty of distorting ancient institutions.

(3) The decrees of the Ecumenical Councils present an indubitable historical connectedness and consistence in their development. The Fathers of the Fourth Ecumenical Council refer to the definitions of the Second, and the definitions of the Second and the Fourth are taken into consideration by the Fathers of the Sixth. Consequently, the Rules of these Councils concerning the exaltation of the bishop of Constantinople came to be part of the ecumenical legislation, though they were disputed and finally rejected by Rome. And so, the church legislation in the east went on its own way independently of the fact whether the archbishop of Rome accepted or rejected its developments.

(4) This disagreement of the Popes of Rome with the decrees of the Ecumenical Councils begins to disclose the difference between the East and the West in their ideas of the organization of the Church. This difference brought about the most deplorable consequences. Referring to the decree of the Nicean Ecumenical Council as immutable Rome introduced a dogmatical element into the understanding of the Canons of the Church. This was the beginning of mistaking the canonical definitions of the Holy Orders for the dogmatical.

(To be continued.)





Differences in the Church Doctrines of the Orthodox and the Romanists.



By the Very Rev. A. Lebedeff.



CONTINUED.

II.

Yet though the rights and the order of the five Patriarchs were established the canonical decrees had not reached their final development. The 34th Apostolic rule had to become active with regard to the Patriarchs and the heads of the autocephalous churches, the same law regulating bishops, metropolitans and Patriarchs. "The Patriarchs and heads of independent churches should know the first among them and acknowledge him as their head and do nothing exceeding their own authority without his judgment: every bishop to do only that, which concerns his eparchy

and places belonging to it. But the first bishop also must do nothing without the judgment of all, let there thus be unanimity”.

This is the ideal of church organisation, which the Universal Church is striving to attain, but which it has not as yet realized: unity and multiplicity, precedence and equality, supremacy and independence, discipline and freedom.

The papists are perfectly right in saying that the Church strove to attain hierarchical unity, but they are altogether wrong in claiming that it was realized in papism. The bishop of Rome was accepted as first of the Patriarchs, but the rights of his supremacy were far from being defined and established.

In the period of the Ecumenical Councils he had neither the right of initiative, nor the right of presidentship. History shows us, that the Ecumenical Councils were called by the emperors of Byzantium, suggested mostly by the Patriarchs of the east and sometimes against the wish of the Pope, and that presiding over them was not the privilege of any particular see.

Thus, the First Ecumenical Council was presided over by the renowned Spanish

bishop Osia²⁷); the Second by Meletius of Antioch, Gregory of Sasimi and Nectarius of Constantinople, with all of whom Rome was not on good terms²⁸); St. Cyril of Alexandria presided over the Third, carrying on his shoulders all the weight of resisting the heresy of Nestorius of Constantinople²⁹); the Fourth was presided over by the emperor during the VIth session and by Senators during the others; Eutichius, Patriarch of Constantinople, was

27) The papists maintain that Osia represented the Pope. But this claim could be accepted if it were not known that two presbyters Viton and Vincent represented Rome on this occasion. Thinking otherwise is seeing history in the light of what took place later.

28) There were no representatives of Rome at the Second Ecumenical Council, and its presidents were not in communion with the Pope. Meletius was unjustly suspected of the heresy of arius; Gregory was condemned for changing from Sasimi to Constantinople, and Nectarius was objected to on the grounds of his having been raised to the episcopal grade directly from the laity; nevertheless, the Latin Church believes with us, that the Council of 381 was Ecumenical.

29) St. Cyril is also said to have been the papal representative, like Osia. But both statements are altogether groundless. Both Cyril and Osia were famous on their own accounts and were presidents of Councils on the strength of their own worth. But at both the First and the Third Councils, the Pope was represented by special legates.

president of the Fifth³⁰⁾; the emperor Constantine Pogonatus presided over the Sixth, having George, Patriarch of Constantinople, on his right and the legates of Rome on his left; the Seventh Ecumenical Council was presided over by Tarasius, Patriarch of Constantinople.

So long as the Ecumenical Church was within the boundaries of the Greco-Roman empire and the centre of gravity of the ecclesiastical life was in the East, both in the struggle against the heresies and the development of the ascetic moral ideals, the Church did not need to be quite definite concerning the rights of the first Patriarch. But the Roman empire was falling to pieces, new kingdoms were forming on its ruins, kingdoms which were certain to become part of the Universal Church. Consequently, the time came when the Pope's position had to be acknowledged by nations and their rulers, otherwise it became necessary to create an international right for the Pope.

But at the critical moment when the Church had before it the task of defining the rights of the Popes they stole a march,

30) The Fifth Ecumenical Council was even called against the wishes of the Pope.

on history. Stepping over the boundaries prescribed by the 34th Apostolic rule, as well as the boundaries of humility and brotherly love, prescribed by Christ, they appropriated a greater share of power than the one intended for them, in other words they made themselves guilty of an *usurpation*, which totally distorted the normal course of the general life of the churches.

The usurpation was the outcome of principles, which obtained in the heathen Rome of old, though everything was done to cover it up with Christian terms... The arrogance of heathen Rome affected its citizens³¹). Together with it they rose to universal citizenship, they were members of that polity which in its spread subjected and absorbed all. Strength and violence were its right and rule. Subjection and renunciation were the uppermost duty of

31) Even Christian writers shared the glamor of this delusion. Tertullian says: "Christians are convinced, that the end of the Roman empire will be the end of the world", Apol. c. 32. Lactantius writes: "can it be doubted that the world will fall when the head of the world is struck?" Lact, Div. inst. VII, 25. Rome being taken by the Goths, Jerome saw in it the beginning of the fall of the whole world: "*Quid salvum est, si Roma perit?*" Epist. 60, 123.

the annexed countries³²).

It stands to reason, that even converted Romans were not immediately penetrated by the influences of the faith of Christ, principles of humility and love were long in coming. This is especially true of the times when the horrors of persecutions were over and the influence of faith on the souls of believers became of even and calm tenure, and the sway of earthly life, with its pleasures and cares, resumed its dominion. Roman bishops were no exception. Mostly they came from the aristocratic class of Rome, with all the class prejudice and vanity. The spirit of Christ and the ancient heathen habits of mind divided their souls... Bishop Victor I and bishop Stephen III show their inclination to pride and violence towards other churches, at an early period... The papists admire these manifestations of Roman arrogance in their bishops, seeing in them the earliest proofs of the papal supremacy. But we can not help seeing in them nothing but old heathen habits of overbearing. Their contemporaries thought

32) This coincides exactly with an expression of father Schmitz, we have quoted above: "from above downwards only rights, from below upwards only duties".

the same: St. Irenaeus of Lyons reminded bishop Victor of Christian brotherliness, and Stephen was reproached for his love of power both by Phirmilian of Cappadocia and St. Cyprian of Carthage.

Beginning with the end of IV centurythe lowering of social morals showed itself strongly in the Roman clergy also. In its majority it was remarkable for frivolity and a total lack not only of the spirit of Christianity but even of its letter³³).

Both Ambrosius and Augustine narrate that Christians were given to every form of heathen practice, even after they were dropped by the heathen... Their behaviour in churches was without any decorum: the noise during offices often changed into shouts and ended in fighting. Loud laughter often became so general that the service stopped... It is notable that within the most depraved church people spoke of celibacy more than anywhere else³⁴)... Here is a

33) Clerical persons asked St. Augustine questions like the following: does the soul have a body after death? what was the species of the dove that descended on Christ? do children in their mothers' wombs already have some idea of God? (Her. pp. 158, 169, 187).

34) Father Vladimir Guette' makes this statement in his History of the Church, T. III, Russian translation, p. 435.

quotation from Ammianus Marcellinus, a heathen writer of the time: "the zeal with which they fought for the position of a bishop, surpassed the measure of human ambition. This fight cost to the party of Ursin one hundred and thirty seven men, who were found dead on the morrow in the basilica of Sicinius, where the gathering of Christians took place. However, the fierce struggle for the episcopacy in the capital is not in the least astonishing, if we take into consideration the brilliancy of the position. The man who gets it grows rich on the offerings of matrons, he drives over the town in a chariot, he shines with the luxury of his clothes, and puts kings into the shadow by the abundance of his table"³⁵).

Testimonies like this could be taken for exaggerations, were they not confirmed by Jerome, Augustine and Salvian, all writers of the same time.

Do we have any right to think that the clergy of this kind could possibly act

35) Ammianus Marcellus, L. XXVII, 8. Another heathen, Pretextat by name, often jokingly alluded to the luxury of the bishop of Rome, saying to the Pope: „Make me bishop of Rome and I shall immediately become a christian“. Hier. T. II, L contra John. Hierosol. Compare with Ammianus Marcellinius, XXVII, 9.

in harmony with principles of Christ? Yet, modern Roman theologians not only do not blush at descriptions of this kind, but quite the contrary they seem to be profoundly touched by them, for it seems that in them they find the proof of the Divinity of papism, which grew, developed and waxed strong, in spite of the terrible laxity of morality in Rome.

It would seem, that, according to theologians of this stamp, the infallibility of the Pope was in full working order even during this shameful epoch, the spirit of Christ working through the Popes, outside of their conscience and in spite of their will. Yet, according to the laws of moral life, the spirit of Christ can not exist and be manifest in corrupt circumstances...

What we said about the Alexandrian bishops being jealous of Constantinople, we must repeat with regard to the bishops of Rome. Those among the Popes who were more penetrated by the Spirit of Christian humility were the least affected by the love of power... Oppressed by calamities resulting from heresies, St. Basil the Great attempted to communicate with the Pope

Damas⁶)... Here is his own description of his disappointment: "I am inclined to say in the words of Diomides: it is better for you not to ask, for, they say, he is a supercilious man. And truly, when implored, supercilious people become only the more overbearing. If the Lord has mercy on us, what else could we wish? But if the wrath of God continues against us, what help could the western pride be for us? They neither know the matters as they are, nor do they wish to know them: but prejudiced by false suspicions they do what they did of yore..., disputing those who proclaim the truth to them, but confirming heresy by their consent. I should wish to write a general epistle *to their chief* (meaning the

36) St. Basil wrote to the Western Christians: „Before the Church is totally wrecked, hasten to us, hasten, we beseech you, most sincere brothers, give your hand to those who are on their knees. Let your brotherly compassion move towards us. Do not be neglectful, because one half of the world is plunged into error. Do not tolerate that the faith should be extinguished amongst those for whom it shone first“ (The works of the Holy Fathers in a Russian translation, Part 6, pp. 217—218, St. Basil's letter to the bishops of Italy and Gaul, 88). In these words St. Basil implored them for sympathy in the common cause of the Universal Church and for moral support... However, he did not obtain either the one, or the other.

Pope), -- yet not concerning the affairs of the Church, except perhaps, a single allusion that they do not know how our affairs stand in reality and do not take the way of learning it, -- but in general, that *one ought not to assault the people, who are pressed down with calamities, nor accept pride for a virtue, a sin which alone is enough to make us enemies of God*³⁷⁾.

These are the moral conditions in which the papal claims to supremacy in the Universal Church ripened and developed, finding open expression at every opportunity.

.....During the first three centuries, as is well known, the Roman see was considered founded and organised by the labors of the Apostles Peter and Paul together. Christian writers like Irenaeus or Tertullian do not distinguish between the importance of the two, and show no inclination whatever to claim for the bishops of Rome any exclusive succession, whether Peter's or Paul's: they simply call it an *Apostolic succession*, exactly as they should... Yet beginning with the second half of the IVth century, the personality of Paul begins to recede into the

37) Works of St. Basil the Great, part 7, letter 231, p. 181.

back ground in Rome, goes out of the consciousness of the Western Christians, and then is entirely forgotten, as the co-founder and coorganiser of the Roman Church. Whereas the personality of Peter goes to the fore, the organisation of the church begins to be ascribed to his labors alone, the Roman see begins to be considered Peter's see exclusively, and the Roman bishops, who occupy it, Peter's successors exclusively.

The Roman see made the Roman bishops identical with St. Peter, and its succession understood in this light became its great prerogative... For instance, Pope Innocent I (402-417) announced that "no resolution can be made without communicating with the see of Rome and that especially in matters of faith all the bishops *must refer to Apostle Peter*"³⁸). The legate of Pope Leo the Great (440-46) claimed that the Roman church was the head of all the churches, and that Dioscoros, bishop of Alexandria, should be condemned for having called a council without the permission of the holy see, which was never done before and must never be

38) Mansi, T. III, p. 1047, ep. ad. Conc. Carth.

again³⁹).

Another Pope wrote in 492-496: "though all the catholic churches, scattered over the face of the earth, compose one abode of Christ, yet the holy Roman church has an advantage over them all not owing to any decrees of the Councils, but because of the word of our Lord: "thou art Peter and on this rock shall I build my church and the gates of hell shall not prevail against it". This church received into its community(!?) the Most blessed Paul... Therefore *the first see of the Apostle Peter* is the Roman church, having neither spot nor blemish. The second see is in Alexandria, having been founded in the name of the blessed Peter by his disciple Mark the Evangelist, who, having been sent by Peter to Egypt to preach the word of truth, died a glorious martyr. The third see is in Antioch also founded by Peter. etc"⁴⁰).

Pope Anastasius II (496-497) demanded that the emperor of Byzantium should honor the *rights of the see of Peter* and claimed that they have been granted by Christ

39) Mansi, VI. p. 563. The acts of the Ecumenical Councils in a Russian translation. T. III, 66. Edition of 1880.

40) Mansi, T. VIII, pp. 158—159.

Himself⁴¹).

Pope Gregory the Great (590–604), who so eagerly opposed the title of *universal* for the bishop of Constantinople, interprets in the same way the rights of the see of Rome, writing: "who does not know that the holy Church was founded by our Lord on the rock Peter, to whom were given the keys of heaven... Thus, though there were many Apostles, yet the supremacy belongs to the sees of the prince of Apostles, which is in three places..."⁴²).

Pope Agathon (679–82) claimed that the bishop of Rome has never failed and can not fail, and that, therefore, all the decrees of the Roman church should be taken for rules, *confirmed by the Divine words of Peter*⁴³).

Pope Stephen III, asking Pepin for protection against the Longobards, boldly writes in the name of Peter: "I, Peter the Apostle, by the will of the Divine mercy, called by Christ, the Son of the Living God, established by his power to bring

41) Ibid., pp. 188—189.

42) Greg. Magni Opera omnia, T. II, Cib. VII, epistles 40, p. 888, Paris, 1705.

43) Mansi XI, p. 234. Acts of Ecum. Coun., in Russian, T. VI, pp. 36—37.

light to the whole world, etc..."⁴⁴). Concerning this letter the well known historian Prof. Koudravzeff makes the following remarks: "Never before have base flattery and dishonest deceit been joined so shamelessly to the most impertinent threats, and never before has the most ungoverned fancy so misused the *prosopopoeia*, as did the frightened imagination of the bishop of Rome on this occasion"⁴⁵). However, the epistle attained its object: Pepin hurried to Italy and forced the Longobards to give

44) Before Stephen III, there was Pope Stephen II, who held the office three days only. Some historians do not count him at all. I followed Hergenrether. See his „Handbuch der allegorischer Kirchen Geschichten“. T. I, 1879, p. 493. Also „Destinies of Italy“, Moscow, 1850, p. 520.

45) The following demonstrates the methods used by Hergenrether in defense of this epistle: „The letter written to the Franks in the name of St. Peter does not belong to the class of fictions. It is a document, which can be easily explained by the close siege of Rome and the other circumstances of the time. The letter impersonates not the lifeless matters, but those which were no more. The Popes were long in the habit of speaking in the name of Peter, ascribing to him their actions. Every church has its patron, who speaks for it. Therefore there is nothing in this letter out of the common. Moreover, Janus does acknowledge, that it was effective. But for us this is of no importance“, Anti—Janus, page 103.

up the cities they occupied, making an offering of them to pay for the oil in the lamps over the tomb of St. Peter.

Trying to penetrate the meaning of the remarks the Popes make about the prerogatives of the see of Rome and their own identification with St. Peter, we find in them the source of the falsehood, which proved so fatal for the Latin church. Let us, then, linger on such expressions, as *the church of Rome being founded on Peter*, or *the see of Peter is in Rome*, or *the Pope acts by the authority of St. Peter*, etc. Of course, they all are figurative and have no direct or literal meaning. But let us suppose that in Rome is to be found the very chair on which sat the chief of the Apostles, and that his successors, the bishops of Rome, now literally occupy it. What of it? It is only natural and fit that the successor should occupy the place of his predecessor, but this is far from any identity or unity with him. In reality, what does this chair transmit to the bishop now occupying it? *Peter's laying on of hands*? But there is no such thing as we said before, there being only an Apostolic laying on of hands, which can be performed for the Pope in Constantinople, Moscow or

St. Petersburg by a council of bishops... Or perhaps, *Peter's Doctrine*? But there is no Peter's doctrine, there being only one doctrine of Christ, which was taught to the Church not by Peter alone, but by all the Apostles. Or perhaps, *Peter's authority*? But if there is no Peter's laying on of hands, there can be no Peter's authority, there being but one Apostolic authority. Therefore, all these rhetorical expressions are mere abuses of speech... Yet even such Popes as Leo the Great and Gregory the Great were subjugated by them, overlooking the fact that they were merely a fiction, so strongly was Rome oppressed by the spirit of the ancient heathen dominance!

.....The Eastern Patriarchs in their Encyclical condemn the action of the Popes, and show the weakness of its logic: "for the Pope (Pius IX) does not try to make his see more beautiful by his Apostolic confession, but tries to confirm his dignity by his Apostolic see, and his confession by his dignity. But in reality this is the other way"⁴⁶).

Having heard the confession of Cyril of Alexandria and of Celestine of Rome,

46) The Encyclical, p. 16.

the Fathers of the Third Ecumenical Council exclaimed: "This is just judgment, all the Council thanks the new Paul—Celestine and the new Paul—Cyril, Celestine unanimous with Cyril!"⁴⁷⁾ These exclamations bear witness, that the idea of the special importance of Peter had not ousted from the minds of these Fathers the idea of the importance of Paul as Peter's co-worker in Rome. At the Fourth Ecumenical Council however, adopting themselves to the language of the papal legates, the Fathers said about the confession of the Pope Leo the Great: "This is the Apostolic faith! We all believe thus! Thus believe all the orthodox.. Peter spoke thus through the lips of Leo! Thus taught the Apostles!..... Leo and Cyril taught the same!"⁴⁸⁾

But it is needless to believe that the Fathers thought that Paul actually spoke through Cyril and Celestin, and Peter through Leo the Great. These are nothing but figures of speech... Besides this praise was personally addressed to Cyril, Celestine and Leo, and not to all the bishops of Alexandria and Rome... Yet the papists understand all similar expressions literally..., for them

47) Acts of the Ecumenical Councils in Russian, acts II, vol. I, p. 676, edition of 1859.

Peter continues to be incarnated in every Pope, to live and to act in him. This is the falsehood hidden in the doctrine of Peter's succession in Rome.

Further historical events helped the growth of this falsehood.

.....At first the independent churches of Spain, Gaul and England, all coming from the sources of Asia Minor, flourished in the west, within the very Roman empire. Had they preserved their superior position of the first three centuries of their existance, Rome could not have attained its present dominance in the west... But the ancient churches shared the fate of the decay of the Roman empire, suffering in their enlightenment and morals... Moreover wave after wave, the barbaric invasions rushed over the provinces of ancient Rome, washing away classical culture and ancient Christianity. ...Western Europe needed a second conversion to Christianity. And this time Rome became the exclusive source of light. Its clergy were well prepared to implant in the hearts of the converts the belief in the supremacy of Rome, and to crush down the lingering traditions of

48) Acts of Ecumenical Councils in Russian, vol. III, p. 242, edition of 1880.

freedom... Spain, Southern Gaul, the north and the south of Italy were the last to lose their independence. And the dim memory of its ancient religious independence resulted in the former Southern Gaul in what is now called *Gallicanism*.

.....The reverence which the ancient nations felt for heathen Rome, only grew in holiness and intensity because of the supposed Christian idea, that there was the see of the first of the Apostles, the source of union and the well of grace for the whole universe. This reverence was merely transferred from the heathen to the Christian Rome, from the heathen emperor to the Christian bishop.

And throughout it all the western clergy were more interested in the aggrandisement of Rome and its bishop, than either Rome itself or the Pope.

.....History shows, that not only was the west subjugated to the Roman see, but that it was brought up in a perfectly fanatical devotion to Rome. Hence all the under-hand dealings for its glorification and the readiness with which it was accepted and believed.

From the Vth to the VIIth century, that is from the very start, this respect-

ful devotion of the newly converted people naturally helped to raise the self appreciation of the bishop of Rome. He was perfectly justified in thinking himself to be the head of the western Christians⁴⁹⁾, and hence there was but one step to imagining he was the head of all the Christians as well.

49) Guizot says. "The growth of the papal power in Europe was influenced by one fundamental fact, which, it seems to me, never was sufficiently recognized... it never stayed in the hands of barbarous invaders..., repeatedly took and ransacked it, but never kept it in their power... It alone remained Roman on the ruins of the Roman civilization. The result was that, without either intention or labour, by strength of its exclusive position alone, Rome found itself morally at the head of the former Roman population scattered over the new monarchies of western Europe. In this struggle which was open at first and then secret, but continued a long time yet between the conquered and the conquerors, the eyes of the Roman Gaul and the Roman Spain, of all the Roman countries destroyed by the barbarians, naturally turned to Rome, which had been for so long their master. and now... was the only corner free from the new masters and capable of preserving the old tradition for nations, which used to be its subjects. On these grounds the name of Rome was dear and popular amongst the masses of the population in the west, it was a center of ideas and memories, the image of all that was still left of the old world of Rome. Papacy was born under the influence of this fact; it was so to speak its cradle, placing it from the very beginning at the head of nations and making Rome, in the eyes of

In the meanwhile the Roman see grew in stature and glory, subjugating new nations, whereas the eastern patriarchates decreased and went down. Those of Alexandria, Antioch and Jerusalem were ruined by calamities, by heretics, Persians and Saracens, the patriarchate of Constantinople having suffered not less than them from heresies, barbaric invasions and the interference of the Byzantian emperors.

Therefore, when the rivalry between the east and the west took an acute form centering itself on two respective points of Constantinople and Rome, the aquisition of universal supremacy seemed possible for Rome. Moreover, we should take note of the fact, that Rome and Constantinople represented two different principles: the Roman principle was ecclesiastical and historical, the Constantinopolitan was purely civic. But the harder Constantinople fought for its rights, the higher Rome raised its standards of prerogatives. In this way are explained the Roman pretension to the supernatural and Divine rights, that the Popes gradually appropriated. And the

the conquered, something like a national power", *History of civilization in France*, by Guizot, in a Russian translation, vol. II, Section XXVII, pp. 192—193.

higher were raised their pretensions, the more superior they became, in their own eyes and the eyes of the world, to the other bishops. The canonical right gradually turned within their consciousness into the right of grace and dogma. First the Pope is the vicar of St. Peter, the prince of the Apostles, then Peter is replaced by Christ, and the Pope becomes the vicar of Christ Himself. First Peter and the Pope were one person and one authority, now Christ and the Pope are one person and one authority.

Thus was accomplished the process of the confusion of the canonical and the dogmatical definitions.

It may be just to say that Pope Damas, whom we have already mentioned was the first (366--384) to lay the foundations of the prerogatives of the Roman bishops. When the parties of Ursin and Damas were struggling, a local council was called in Rome,... which, among other things obtained from the emperor Gratian a decree in virtue of which this particular Pope was made judge over all the bishops, they not having the right to judge him.

This was the beginning of the right, which Pope Nicholas later on claimed in

such a direct and concise way, namely, that the Pope judges all but is not judged by any. Yet it should be noted that the council of Rome interceding on behalf of Damas still talks of him as the equal of all the other bishops in service, but superior to them as the occupant of an Apostolic see. This certainly goes to prove that at the time the idea of the difference between the dogmatical and the canonical was not quite lost. It also should be noted, that the first papal prerogatives were obtained from the lay power, which did not prevent the papists from claiming for them the *Divine rights*, in later times.

The same Pope Damas issued an order that every newly consecrated metropolitan should come to Rome for his *pallium*, and his successor Siricius⁵⁰) (385-398) ordered that no bishops should be established without the consent of Rome⁵¹).

50) *Ambr. Medial. episc. inserta epistolae Siricii.*

51) Our church historian, the archimandrite Innocent comments on these decretalia with a great sense of moderation: "From all this it is clear, that in the course of time, western writers began to ascribe universality to private orders and tried to find in the earlier times the foundation for the power, which came only much later. By so doing they cut off the chance for their true records, giving to others not only a pretext to doubt

But the acquisition made by Boniface III, in 606, was more important. He obtained from the wicked emperor of Byzantium a declaration, that the church of Rome should be the head of all the other churches, and that the title of *universal* should be given to the bishop of Rome alone; he also resolved in Council, that no one could be considered a bishop, unless his election had been confirmed by the words of the Pope: "we wish and we order"⁵²). Pope Leo II (682–683) obtained from the emperor the permission to call the bishop of Ravenna to Rome for his laying on of hands, and this was the beginning of the subjection of the exarchate of Ravenna to Rome.

Thus we arrive at the VIIIth century.

During the period of the next three centuries two circumstances are uppermost: 1) the continuing loss of enlightenment and the increasing coarseness of morals, 2) the growing isolation of the west from the east.

.....Pope Gregory II was first to claim the antiquity of the decrees, but also a chance to revile certain bishops, who may have been righteous men, but were made to look ambitious", Innocent's "History of the Church", p. 349, ed. 1857.

⁵²) Anastasius, *Bibl. De vit pontific.*, p. 44, edition of 1629, etc.

right of freeing whole nations from their oath of allegiance to their kings, and deprive the latter of their kingdoms⁴³). In the same way, Pope Zacharias consecrated the usurpation of Pepin, etc, etc; ...until Gregory IV (827-844) insisted that the bishops of the west when addressing the Pope of Rome should not call themselves his brothers and servants, but his sons⁵⁵).

In the second half of the IXth century the idea of the papal authority was so ripe, that Pope Nicholas I brought it forward as his right and a law of the Universal Church. Profiting by the political disintegration of the monarchy of Charles, ...he claimed that he had the right not only to the supremacy but also to the monarchical rule in the Church. He was the author of the formula, that the "*Apostolic see judges all, but is not judged by any*". At the council of Rome, in 863, he pronounced anathema against all who should doubt a teaching brought forward by a Pope. He was successful in his struggle with the

53) Nandier Generat. XXIV et alii.

54) Rogino lib. II says also, that he appropriate a superhuman authority. Sigebert an 750.

55) Plank. "Geschichte der Entstehung", vol. II, p. 796.

Gallican metropolitans, deprived the archbishop of Ravenna of his independence, and ordered the two Patriarchs of Constantinople Photius and Ignacius to come to Rome to be judged by him, as head of the Church and universal judge⁵⁶)... When Photius answered that he knew no papal decretalia and did not accept the council of Sardice, Pope Nicholas was greatly offended and wrote: "I refuse to believe this... how can it be that you do not know and do not keep the decretalia, sent out by the chief priests of the first see, that is of the Roman church, the authority and sanction of which confirms all the councils, even the Ecumenical?"⁵⁸).

In his subsequent letters, Pope Nicholas professes his papal privileges in the following way: "the privileges of the Roman church, by the word of the Lord, have been confirmed in St. Peter, and in the Church itself had power and observation from the oldest times; they have been glorified by the Ecumenical Councils (?!),

56) See his letter to Photius. Migne. Patrolog. c. c. vol. CXIX, pp. 785-786.

57) The false Isidorian decretalia are meant, of which we shall speak later.

58) Ibid. p. 788.

they have constantly been respected by the whole Christian world, and by no means can be either belittled, or destroyed, or changed... These privileges have been granted to the holy Roman Church by Christ Himself, and not granted by any Councils, the Councils merely glorifying them and expressing their respect for them''⁵⁹).

In Constantinople all this talk of Pope Nicholas was called *empty chatter*, but from it it is quite obvious that in the west both the Communities have already persuaded themselves of the truth of the fiction they have created, that the papacy is a Divine institution, very ancient and accepted by the Universal Church.

But in the person of Gregory VII, the idea of the papal power rose to unprecendented heights. These were his tenets:

A regularly elected Pope is holy and

59) Ibid., pp. 947—948. To this the emperor Michael answered: "all thy talk about the privileges of the Roman see — is empty chatter; thou oughtest to be proud thou wast invited to give thy voice for the pacification of Constantinople strifes, and not, by an obvious mistake, to consider thyself the judge of the affairs of the Church; thy duty is to obey the emperor and not to judge him. Photius was accepted by the Patriarchs of the east and, therefore he can not be called an unlawful pastor".

infallible⁶⁰). All the kingdoms of this world are subject to his will, discussion and judgment.

He has the right to excommunicate kings and to dethrone the excommunicated.

He has the right to free the subjects from their oath of fealty and obedience to dishonest or vicious rulers and monarchs.

The subjects are in duty bound to rise against their sovereign, who had been excommunicated by the Pope.

It is right to call him alone universal.

Without his permission no council can be called ecumenical.

Without his testimony no book can be published or considered right.

His judgment can not be rejected by anyone, but he may reject anybody's judgment.

60) The idea of the personal holiness of the Pope came first from deacon Ennodius, 498-514, *Liber apologet pro Synodo. opp. Sirmondi I, 1621*), but after Gregory VII announced that he had felt the holiness of all the Popes in himself, the claim to the universal supremacy had begun. As he said: Every king or prince becomes bad as soon as he gets the power, but, on the contrary, every regularly established Pope becomes *immediately holy, because of Peter's merit being added unto him...* Every exorcist of a church stands above any lay prince, because he exorcises demons, whereas bad princes are their slaves", *Dictatus Hildebrandini*".

He can not be judged by anyone.

All the important church affairs depend on his resolution.

He can depose bishops and transfer them, without the council.

His name alone should be mentioned in churches. No one may dare to curse the Apostolic see (the Roman).

The investiture of a newly established bishop is not paid to monarchs, who have no more right to present the bishops with rings, as it was done formerly⁶¹).

Innocent III and his successors were very near to the realization of this idea. Innocent III attained to such heights of human glory, as no mortal had reached as yet. All the western monarchs obeyed him, their subjection justifying his boundless pretensions... The unexpected conquest of Constantinople by the crusaders made it possible for the Pope to dream of subjugating his unruly rival the eastern church and of establishing one flock on earth with one visible pastor, the Pope.

However, these dreams were not realized... Wherever the Latin dominion spread,

61) Compare with the History of the Christian church by Robertson and Herzog, Russian translation, 1891, vol. II, pp. 8—9.

it immediately begun to exterminate the Greek rite. But it did not last long, only from April 12, 1204, to August 15, 1261; and as soon as this dominion came to an end, its traces began to disappear throughout all the provinces of the eastern church.

Soon after this the greatness of papacy reached its decline. Three centuries after Innocent, Protestantism arose against the Popes and carried off half of their subjects. After three centuries more, the Pope lost his lay power, and so returned to the position whence he started: namely the Pope is the bishop of Rome, acknowledged first in the rank of his brother bishops, for the sake of the supremacy of the ancient Rome.

Now let us briefly examine the growth of the papal supremacy. First the Pope is a bishop of the Apostolic see in the capital of the empire. Then he is the first among the bishops of Middle Italy, in other words, a metropolitan, like the metropolitans of Alexandria, Antioch, Ephesus, etc.

Then he is the exarch or archbishop of the west, first among the similar exarchs of the east. At this point, he ought to have waited for the canonical definition of the rights of his supremacy, but instead

he chose to make his own rights, mastering the west and pretending to an equal mastery over all the Church. But having been successful in the west, he failed in the east. Of late, the west also came to realize the unlawfulness of the Roman dominion, and gradually governments and nations came to reject it.

Some writers often gave to the papal predominance during the Middle Ages the name of *theocracy*. But this is altogether incorrect. If we are to take the theocracy in the days of Moses and the Judges in its true sense, it truly was a rule of God, manifested during the biblical times through the prophets and high priests, we can not by any means ascribe the same theocratic character to the papal dominion. No high priest of the Jews, who ever communicated the will of the Lord to his people, ever pretended to the absolute monarchy in the name of God. But the Roman high priests, on the contrary, gradually raising the tone of their ambitious pretensions, claimed Divine rights, until they almost identified themselves with Deity.

.....Let us remember the unlawful deeds of strife and violence caused by papacy, the religious war of Buerger and the crusades

of the Knights of Livonia against the Orthodox Russians, the crusades against the disciples of John Huss in Bohemia, *tedeums* of gratitude sung for such events as the night of St. Bartholomew, and we shall easily see that it would be blasphemous to apply the name of theocracy to the papal rule. In such cases the identification of the will of man with the will of God is an usurpation of Divine power and no theocracy at all.

.....In the meanwhile, in the east the development of the church law went on its own way. Namely:

- 1, The title of Patriarch became the exclusive right of the five older archbishops and could not be appropriated by anyone without their permission.

- 2, The rule which formerly related to the metropolitans became applicable to the Patriarchs also, namely: as formerly the bishops and presbyters had the right to abstain from any communion with the metropolitan of their province, if he was guilty of heresy, so the 15th rule of the Double Council made it possible for the metropolitans and bishops to do the same with regard to their Patriarch, on similar occasions. The importance of this rule is

that it establishes the distinction between the patriarchal authority and the papal supremacy. Under the guidance of this rule, the eastern churches would be quite within their canonical right if they condemned the Pope of Rome, as a Patriarch who persists in error.

3, The equality of rights of the Roman and the Constantinopolitan Patriarchs was established; appealing to the Patriarch of Rome on the subject of the resolutions of the Patriarch of Constantinople was made unlawful, and *vice versa*, and the limits were established for the expansion of the rights of the Roman bishop.

Concerning this matter, a very remarkable resolution was made during a Council, which took place, in 879, in the cathedral of St. Sophia in Constantinople, the Roman legates of Pope John VIII taking part in it. This is how it reads:

"The holy Ecumenical Council resolved: those of the Italian clergy or laymen or bishops residing in Asia, or Europe, or Lybia, who were forbidden the holy sacraments or were deposed from office by the most holy Pope John, or against whom he pronounced anathema, should be subject to the same measure of punishment on the

part of the most holy Photius, Patriarch of Constantinople, that is to excommunication, deposition or anathema. And those of the clergy or laymen, or bishops or priests, whom our most holy Patriarch Photius subjects to excommunication, expulsion or curse, should be considered under equal measure of punishment by the most holy Pope John and the holy church of God in Rome. Moreover, *in the prerogatives belonging to the most holy see of the Roman church and its president, let there be no innovation whatever, either at present or in the future*" (Rule I).

This is the last rule of the ancient Ecumenical Church.

Yet it should not be considered the last in the history of the development of ecclesiastical definitions.

Examining the history of the ancient Greco-Roman world, which preserved what was still left of antiquity and received the salutary principles of the Christian faith for the later history, we see the life of antiquity dividing itself into two new channels. The tidal wave carried it from Africa and Asia to Europe, creating there two centres, one in Rome, the other in Constantinople. Rome became the torch light of Christianity for the Teutonic and

the Latin races, Constantinople was the same for the Slavonic races.

It goes without saying that this dualism was in perfect conformity with the church canon, but it could not by any means have been considered its last word. It was called forth by the needs of the time, and sooner or later it had to come to unity. But Rome did not recognize this. The rule and the Council itself were rejected by it. This comes only as a matter of course, for after Pope Nicholas I no Council was strong enough to hold the Latin church within the boundaries of legality.

After it was proclaimed, that the Pope judges all but himself is not judged by any, both the Council and its first Rule naturally came to nothing. And the Latin church in future had its own way.

But the church of the east never went any further in its canon, as far as the superior hierarchical power was concerned.

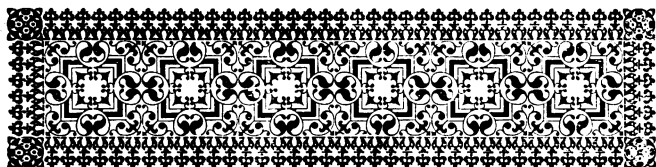
It is true that there had been two attempts, one at the council of Lyons and the other at the council of Florence, to define the rights of the bishop of Rome. But like still borne children, these attempts brought no change in the east. They had no strength in them, no vitality, and were

rejected even before they were published. All this was because these attempts did not come from any church principle, but from political calculations, because they were not accomplished by means of the free agreement between all the hierarchs, but of various scheming and violation, so that it was not the agreement and the brotherly communion with the Roman supreme pastor that were expected from the eastern Christians, but their acceptance of his universal lordship and their subjection to his authority⁶²).

The task of defining the rights of supremacy within it is still before the Universal Church. But this can not be done for the benefit of the bishop of Rome, who was made by pride to occupy the place of Christ the Saviour on earth and has led whole nations away from the true faith in Christ.

62) On this subject see the learned research of A. L. Katansky, professor of the Ecclesiastical Academy of St. Petersburg "History of the attempts of the union of the Greek and Latin churches during the first four centuries after their separation." St. Petersburg 1868.

(To be continued).



Differences in the Church Doctrines of the Orthodox and the Romanists.

By the Very Rev. A. Lebedeff.

(CONTINUED).

As any falsehood the idea of papacy gave birth to many other falsehoods. The endeavour to establish it on canonical and dogmatical foundations created a whole system of adaptations of facts to a false idea and, consequently many forgeries. Forgeries and errors are possible everywhere, as any other abuse, but a very remarkable feature of Latinism is that the champions of its truth never find out their errors and forgeries, but are brought to recognize them from the outside, and even then are not always willing to give them up, but tenaciously hold on to them... for their own purposes...

Interpolations and forgeries began at the time when the spirit of the world invaded the church of Rome, at the end of the IVth century, though some manifestations of it can be traced to an earlier time.One of the earliest forgeries is the change of the 6th rule of the Nicean Council and the confusing of it with the rules of the council of Sardis. The Roman legates showed to the council of Carthage two rules of this latter council insisting they were Nicean rules, their purpose being that the Fathers of the council of Carthage should accept for Africa also the right of the bishop of Rome to be appealed to. But the Fathers doubted the authenticity of the rules and sent emissaries to the eastern churches to learn for certain how the Nicean rules are read in the east. This proved the forgery, and Rome was refused the right of being appealed to... But the legates approached the council of Chalcedon with the same forgery and were defeated once more... Yet to this day the 6th rule of the Nicean Council is distorted in the Roman church, being read by it as follows: "...let ancient customs be kept up in full force in Egypt, Lybia and Pentapolis, for *thus ordered the high priest of*

Rome"... , instead of "for this is customary to the Roman bishop also"!.

The next forgery was the *Liber Pontificalis*. Janus says ²⁾ that this book of the Popes was shaped three times, in 530, 687 and 724, and takes the first formulation for an intentional forgery, which, in his opinion, is an important link in the chain of the Roman inventions and interpolations. The object of the latter was: 1) to give credit to the many invented acts of the Roman martyrs; 2) to confirm the truth of the many fables which were already current at the time, concerning the baptism of Constantine the Great in Rome, Sylvester, Sixtus III, etc.; 3) to ascribe antiquity to some later liturgical rites; 4) to show that the Popes were the lawgivers for the whole universal Church, though the authors could give no weighty proofs to that effect. The historical part of this book is meant to prove that the Popes were the religious teachers of the east.

The book is full of anachronisms of the coarsest kind and as a whole gives one

1) See an "Essay on church law" by Archimandrite John, vol. I, pp. 296-298. Also the Russian translation of father Gentte, vol. III, pp. 32-33.

2) Pp. 139-142.

the impression of an intentional deception, but it had a great influence on the later inventions. ...The later false Isidorian decretals were but its natural outcome. . .

The third important forgery was the document of gift of Constantine the Great, which is to prove, that when this emperor transferred his capital to Byzantium, the whole of Italy was given by him to the Popes as well as the supremacy over all the other bishops. This document is quoted by Pope Leo IX, in his attempt to prove, that the Popes became kings in the day of Constantine already: "...in order that there should be left no doubt as to the worldly authority of the Roman chief priests... we bring forth proof from the document of privilege, which the emperor Constantine placed with his own hands on the holy coffin of the heavenly key bearer Peter...".

Here is this document, supposedly written by emperor Constantine: "Together with all our rulers, Senate, magnates and the people of Rome, we thought it useful, as St. Peter was the steward of the Son of God on earth, so the chief priests, the heirs of the prince of the Apostles, should retain their authority even to a fuller de-

gree than it is appropriate to the earthly imperial dignity. Namely, we prescribe reverently to honor the holy apostolic Roman church as much as our earthly imperial might, and in order to raise more fully this see over our own throne, we ascribe to it kingly power, dignity and honor. Besides this, we decree that the see of Peter should have the headship over the four sees: of Alexandria, Antioch, Jerusalem and Constantinople, and also over all the churches of the universe, etc, etc". On this, there begins a description of the gifts of the emperor, of the palace "which supercedes all the palaces of the world", of the court and the ornaments... The emperor was about to place his own crown on the head of the Pope Sylvester, but the later objected on the grounds of its being of gold, "therefore the emperor put on him with his own hands his Phrygian bonnet, resplendent with whiteness and signifying the resurrection of Christ"... The supposed decree goes on: "...and in order that the authority of the chief priest should not decrease, but should flourish even more than the imperial authority itself, we have decreed to make over to our father Sylvester, besides the

Lateran Palace, *the city of Rome, the provinces of Italy and all the western countries, and all the places and cities in them, etc, etc* ³⁾).

This absurd fable was invented in the VIIIth century... But Pepin believed it, and, having conquered the Lombards he made a present to the Pope of twenty conquered cities and the exarchate of Ravenna. This was the beginning of the lay power of the Popes... But the logic of life is such, that an untruth is always punished by another untruth. In vain do the jealous workers for papacy, the sons of Loyola dream of the reinstitution of the lay power of the Popes: it is gone for ever. The laws of history are eternal and immutable.

It is not to be wondered at, that such fables were believed in the dark ages of ignorance and simple-hearted timorous superstition; but it is certainly a great wonder that the papists still hold to an invention, which is not compatible either

3) Migne, *Patrol. c. e.* vol, CXLIII, pp. 753--781. This decree was the model of another similar one, namely the document of the gift of Pepin, which was shown to Charlemagne. Concerning this see Janus, pp 143-150.

with history, chronology or philology!..

The fourth great forgery were the pseudo-Isidorian decretals, which brought about the complete transformation of the order and government of the church... This falsehood, says Janus, was brought to light three centuries ago, yet the changes they introduced have struck such deep roots in the ecclesiastical soil..., that every time this deception comes to the surface again it is accompanied by a prolonged shaking up of the whole existing system ⁴).

These decretals contain about a hundred documents, written in the barbarous Latin of the IXth century. The collection is full of the most striking historical and chronological impossibilities. For instance, Pope Victor who lived in the IInd century corresponds concerning the celebration of Easter with the Alexandrian archbishop Theophilus, who lived in the IVth century; writers of the first three centuries quote a translation of the Bible, which St. Jerome made at the end of the IVth century, etc... This forgery is supposed to have been made in Gaul, by the local clergy, with the object of protecting themselves

4) Janus, p. 101.

and their possessions against local archbishops and metropolitans, and local councils ⁵⁾).

.....The supreme power of the Pope happened to be chosen as the means for obtaining this object... In brief, all the pretensions, which already existed in Rome, but never were claimed boldly, were arranged in the forged document into a perfect system and founded on laws, which as the document assured had been already acted upon for a good many years. The moment these decretals reached Nicholas I (858-864) ..., he dismissed all doubts of the French bishops concerning their authenticity and stated with perfect assurance that the archives and ancient documents of the Roman church made it the possessor of all these things a long time ago and that every epistle of the Pope, even were it not to be found in the Collection of Dionysus, has perfect lawgiving power for the Church. At the council of Rome (863), he proclaimed anathema

5) In the pseudo-Isidorian decretals the Gallican clergy expected to find, in this case, a similar point of support it found in the celebrated Gallican declaration of 1682. Concerning this see above one of the footnotes.

against all who dared to show disrespect to the Popes' teachings or orders ⁶).

When reproached with forgery in this case, the papists defend themselves by the assurance that the decretals were a mere pretext, and no cause, that with or without them the papacy would have reached the same development. . . To refute Janus Hirgenreuther says that this unauthentic collection spread so widely exactly because its views corresponded so well to the preponderant views and circumstances of the time. But none of the papists seem to be aware, that such statements as the above are a refutation in themselves: the evil and shame of the whole thing consists exactly of the fact that the papacy showed itself so nearly akin to falsehoods, that an acknowledged lie was easily accepted by it and became the food for its further growth.

At the time of Gregory VII. the Roman ecclesiastical law received its further development actually on the foundation of the pseudo-Isidorian decretals... According to them, Julius (338) is supposed to have written to the eastern bishops:

⁶) Janus, p. 106. Mansi, Concil. XV, 695 and Hard. Concil. V, 574.

"by a special privilege, the Roman church has the power to open or to shut the gates of the kingdom for whomsoever it wishes". And on these words Gregory VII founded his claims to be the ruler of the universe. The allegorical expression *to bind and to release* became for the Popes an inexhaustible source of claims. If Gregory wished to deprive the German king of his throne, he said: Mine is the power to bind and to release. If he wanted to free the subjects of their oath of allegiance to their sovereign, he said again: Mine is the power to bind and to release... He announced: "we wish to show the world, that kingdoms, duchies and counties, in short, the possessions of all the people, we may take away from any owner and give to another. for our is the power to bind and to release" ⁷⁾... The adherents of Gregory made this a magic formula, making the supposed words of Pope Julius into a separate decree ⁸⁾.

What principles were placed by the followers of Pope Gregory VII at the

7) This he did at the Council of Rome in 1080.

8) The author mentions Anselm of Lucca, nephew of Pope Alexander II, Boniza, Cardinal Gregory of Pavia and others who made the most of it. See Janus, pp. 109—110. Translator.

basis of their work is easily seen from the following..., for instance, contradictions in sources and decisions are made away with by the simple rule: the lesser authority is to give way before a greater, a council before the Pope ⁹⁾. This rule alone was enough to open wide the door for the Isidorian decretals, and more than this, it made impossible every attempt to modify their system by the ancient canons...

How easy became the interpolations and forgeries one example will be sufficient to show. The council of Toledo (646) decreed that the Spanish priests rebelling against the king should be condemned, and that kings should be subject to anathema, if they disregarded this condemnation. Two hundred years later pseudo-Isidor rearranged it as follows: „anathema is to be the fate of all the kings, who break the verdict made by the rule, or tolerate the breaking of it“. This saying was ascribed to Pope Hadrian. The adherents of Pope Gregory substituted the decrees of the Popes for the rules of the Councils, and thus it came to be stated that kings who disobey the Pope should be excommunicated.

⁹⁾ Janus, p. 111.

The next forgery was the decree of Gratianus, which was issued in the middle of the XIIth century, in the celebrated school of law in Bologna. The inventions of Gratianus were added, in this work, to those of pseudo-Isidor and the adherents of Pope Gregory... First of all, Gratianus distorted the 36th rule of the Fourth Ecumenical Council, decreasing the number of Patriarchs from five to four and placing the Pope above them all... The papal power became thus a *mare magnum*, within which there was no room for any independent little lake. Second, Gratianus made plausible and developed the system of forcing religious tenets on people. Quoting the words of Urban II, whoever for zeal of the Church kills someone, who has been excommunicated, must not by any means be treated as a murderer, Gratianus draws the following general conclusion: „therefore, it is clear that the wicked (from the point of view of the Roman church) not only must be punished, but also killed“. As a great misfortune for humanity, this particular lawgiver greatly enlarged the idea of heresy..., and thus all who disobeyed the Popes became liable to be deprived of property or even of life.

Third, and the most important, the work of Gratianus placed the Pope above the laws. He says: „As Jesus Christ, whilst staying on earth, was subject to law, yet in reality above it, just so the Pope stands above all the church laws and may freely dispose of them, for he alone gives force to all laws“ ¹⁰⁾. This book was accepted as a manual of church law in all the western world... All the jurisprudence of the decrees dating from 1159 to 1320 was built on the basis established by Gratianus ¹¹⁾. The same must be said about his influence on the scholastic science in general and on Thomas Aquinas in particular. Before Thomas Aquinas ¹²⁾ the doctrine of the headship of the Pope was not as yet included in the system of theology... The pretext for so doing was once more a forgery, which was incredibly transparent. It was a collection of purely imaginary or at least of distorted testimonies for the papacy, which were ascribed to the eastern Councils and Fathers: to saint John Chrysostom, to Cyril of Jerusalem, Cyril of Alexandria

10) Janus, pp. 155—161.

11) Compare with Böhmer, *Diss. de decret. Grat.*, the preface to his *Corpus jur. can.*, p. XVII.

12) Janus, pp. 161—162.

and to a certain Maximus.

The new forgery was presented to Pope Urban IV, who in perfect good faith passed it on to Thomas Aquinas, as an important scientific trove. Thomas Aquinas was not acquainted with the Greek language and was brought up on pseudo-Isidor, the adherents of Gregory and Gratianus; consequently he immediately imagined himself to be in possession of the very treasures of antiquity... He taught, that there were no more doubts that as far as the duty of obedience was concerned, no difference should be made between the Popes ¹³⁾ and Christ. Thus Thomas introduced into dogmatics the principle of the papal infallibility, a step which has hardly received its proper valuation.

The step was final... the papal supremacy became a Divine institution, and the distortion of a canonical right became a dogmatical doctrine.

..... Concerning this acquisition Pope John XXII said: „By writing his article, Thomas achieved such a great task, that he may be placed among the saints without working miracles“; in his bull he further pro-

13) Opusc. XXXIV, edited in Paris, XX, pp. 549--560.

claimed: „Thomas wrote his work not without a special inspiration of the Holy Ghost“. Pope Innocent VII announced: „he who disputes the teaching of Thomas, becomes by so doing suspected“. And Leo XIII made Thomas Aquinas a doctor of the Church, ordering his theology to be considered a model!

I. When a canonical prerogative of the Pope was thus turned into a Divine prerogative, and the Roman bishop ceased to be the equal of the other bishops in the grace of the orders, the ancient law of the Church was inevitably cast down, the ancient order was distorted and the whole Church reorganized. Thus;

a) The exaltation of the Popes by Divine right absorbed all the rights and privileges of the bishops... ..Innocent III taught: „the Pope alone has the full power, the other bishops are merely called to help in that part of affairs, which he entrusted to them“ ¹⁴⁾... Soon after Innocent, some bishops did not scruple to sign themselves: *by the grace of the papal see, bishop thus and thus.*

b) When the rights and freedom of

14) Innoc. III, Epis. 350. Decret Greg. 3, 8. See Janus, I. 185.

the bishops were absorbed, the councils both local and ecumenical lost all their significance. As the Pope's vicars, the bishops could discuss only questions proposed by him in the spirit and direction suggested also by him... Thomas Aquinas taught, that the Council holds its authority from the Pope, who alone may establish new professions of faith, that he who does not submit to the authority of the Pope is a heretic, for to the Pope alone belongs the power to give out decrees concerning all questions of faith¹⁵). Thus the Pope and the Council became ideas which excluded each other... Bossuet repeatedly asked what was the use of all these Councils, which cost so much money and trouble, when the Pope could solve all questions by himself. This question was answered by the Jesuit father Orsi, one of the most learned theologians of the time: „do not ask this of the Popes, who never imagined there

15) Thomas Aquinas teaches in *summa* 2, 2, Q. I, article X: „*solam auctoritatem summi pontificis pertinent nova editio symboli; sicut et omnia alia, quae pertinent ad totam Ecclesiam, ut congregare synodum generalem, et alio hujusmodi. Summi pontificis auctoritate synodus congregatur et ejus sententia confirmatur... auctoritate summi pontificis est recepta, ut quasi regulo fidei habeatur*“. Compare with the teaching concerning faith, Q. II, art 2, 3.

was any necessity ever to have recourse to the Councils...; ask the emperors, who wanted the Councils and called them, demanding the consent of the Popes and uselessly raising all this noise in the Church“¹⁶). After the council of Trent, which was called by the Pope unwillingly and skilfully conducted with many cavils and delays by the new order of Jesuits, Rome hated the very name of Councils. When the followers of Molinos demanded a council for the solution of the question of grace, a Dominican monk Penna wrote: „In Rome, at least in dogmatical affairs the word *council* is abolished as blasphemous“¹⁷). In countries where the holy Inquisition worked, even the wish for a Council was a crime. Cardinal Pallavicini, who took part in the council of Trent, said: „calling another council would be

16) Janus, p. 446. The same testimony is quoted by the author of „Concerning the Holy Spirit and the supremacy of the Roman chief priest“, published by S. Astashkoff, p. 83.

17) The Popes held the councils in such abhorrence, that making treaties with the German princes, they invariably made it the chief condition, that any demand for a council should be entirely out of question. Moreover, an appeal to an Ecumenical Council was punished by excommunication, especially in the days of Pope Pius II; Janus, p. 357.

tempting God; such a gathering would be highly dangerous and would threaten the Church with ruin“¹⁸). According to him, the Popes always hated local councils.

As to such councils as the council of the Vatican, in 1870,... they can by no means be considered Councils in the proper sense: they are no more than a brilliant and luxurious pageantry accompanying the declaration of papal decrees¹⁹).

c) When the principle of Councils was abolished, the church government took the form of monarchical absolutism. One person took the place at the head of the government...: the metropolitan rule was done away with, all the bishops became directly dependent on the Pope, and the monastic orders, with their monasteries and institutions, ...began to be governed directly from Rome... Local national churches were absorbed by Rome: the La-

18) Janus, pp. 442—443.

19) Ibid. — The Fourth Lateran council, under Innocent III, had a similar significance. Having called it, the Pope ordered the bishops to read his decrees, and having done this in silence, they made so bold as to signify their approval; Janus. p. 210; the last council of the Vatican had the appearance of a real council, for the bishops were permitted to speak, but in reality everything was decided and calculated in advance.

tin ritual and the Latin point of view became universally obligatory. The church thus reorganized became a kingdom of this world... Christian principles, which were originally placed at the basis of the Church, became merely a serviceable tool, serving for the attainment of mastery over the inheritance of God...

d) But the fate of all absolutism befell the absolutism of the Popes: it became the *slave* of the Curia... The constant dependence of the Pope on the Curia makes his office a heavy burden. Pope Hadrian IV (1054—1059) says: „The position of the Pope is the most unfortunate on earth; his throne is surrounded by stings; the happiness of his life is nothing but grief; on his shoulders rests an overpowering load²⁰⁾... „Pope Nicholas V (1447—1455) bemoaned his fate, saying he was the unhappiest man in the world, that no man, who comes near him, speaks the truth, and that his Italians are simply insatiable. Marcellus II, who was Pope during 21 days in 1555, was overcome by the same grief to such an extent, that he exclaimed one day that he could not see how a Pope

20) *Vespasiani vita Nicolai V; Muratori Scripta rerum. Ital, XXV, p. 286.*

could become blissful²¹).

II. Owing to this distortion of the ancient order, the rights of the Popes and the rights of the Patriarchs, which formerly were the same, became very different... The points of difference were as follows:

a) The patriarchate considers itself formed historically, though on principles suggested by Apostolic principles... And though it is called Divine, the term merely implies, that the Fathers of the Ecumenical Councils, who established it, were acting under the guidance of the Holy Ghost..., nevertheless the patriarchate, depending on the resolutions of the Councils and the needs of the time, is subject to change and may be replaced by the synodal rule... But the papacy, though it also was doubtless formed historically and accordingly to the decisions of the Councils, claims that it was established by Jesus Christ himself and, therefore, that it is superior to Councils.

b) The patriarchate makes no changes in the dogma of the three grades of the Holy Orders, a Patriarch being a bishop representing the highest administrative authority in his province and depending

21) Janus, pp. 201—202.

on the Council. But the Pope, owing to a confusion of dogmatical and canonical definitions, represents the highest grade of priesthood, depending on a new sacrament, performed by no one knows whom or how.

c) The Patriarchs consecrating a bishop do not do it singly, but in a council, in accordance with the First Apostolic Rule.But the Pope consecrates bishops alone in spite of this rule,... considering himself the only source of grace for the whole Church. This difference is one of the most important and essential.

d) In spite of its profound reverence for the patriarchal office, the eastern church never claimed any personal infallibility for the Patriarchs, in life or teaching, whereas the western church claims for the Popes, and the Popes alone, the personal gift of infallibility and in some cases even of holiness, by reason of their superior service.

e) A Patriarch is elected by the bishops of the province, the laymen taking a more or less active part in the election, according to the statutes; and those who elect him also have the right to depose him... Nothing of the kind is possible in the Roman church; its bishops are in complete subjection to their head the Pope, and

their conscience is bound by their oath of fidelity to the papal throne...

f) The patriarchal rule not only does not exclude the councils, but depends on them and finds in them its support, which enables the Ecumenical Councils for ever to remain the highest expression of the unanimity, brotherly intercourse and union of the local churches and the superior power in the Universal Church. But in the Latin Church, on the contrary, the principle of conciliar rule has been completely overthrown and trodden under foot by the papal system...

III. A false idea, developed into a system by means of forgeries, could not fail to affect the Latin reasoning and theology. Thus:

a) The attitude of the Roman theological thought towards the sources of the Christian teaching, the Holy Scripture and the Holy tradition ceased to be normal... The Latin theologians developed such a peculiar sensitiveness of thought and feeling, that they saw their own idea even where it is not present at all. Reading the church authors they read their own ideas between the lines and correct the authors making them speak in their own way.

This inevitably brings about a straining of the meaning of the Fathers of the Church, exaggerations, adaptations, interpolations, etc., to prove a false idea. For instance, the papists see testimonies to their own opinions inOrigen, Tertullian, Cyprian and others, who had not the slightest idea of the Roman supremacy... For instance, to get rid of a basic contradiction, an interpolation was made in the writings of Cyprian, and instead of the original words: "all the Apostles received from Jesus Christ the same power and the same authority as Peter", the following words were inserted: "supremacy was given to the Apostle Peter in order to show the unity of the Church and the see; he, who leaves the see of St. Peter, on whom the Church is founded, how can he think he belongs to the Church"²²). And in this way, Cyprian also became a witness for the supremacy of the Pope.

b) The normal, strictly logical processes of thought were also affected. Instead of being cautious in regard to the articulateness of perceptions and the precision of

22) Mentioning this forgery, Janus refers the reader to Rigault, Baluzet and Crobinger in their foot notes to their editions of Cyprian. Janus, p. 137.

ideas, it would seem that the Romanists purposely confuse and mingle very different ideas, so long as they are propitious to the notion of papal supremacy. The ideas of *supremacy*, *eldership* and *headship* have been confused to the point of identification, though each of them represents a special and separate thought. Dogmatical and canonical ideas are as badly mixed, which brings about a complete confusion of the dogmatical and ecclesiastical offices of the Holy Orders. As long as the papists think that papacy is a Divine institution, they will never have the courage to say that in the grace of the Orders the Pope is the equal of the other bishops, his privileges being purely canonical. Moreover, instead of trying to find the stable foundations of life, the Latin theologians seize accidental characteristics and personal features and ascribe to them the quality of firmness and immutability, entirely disregarding the true laws. We, the Orthodox, judge hierarchy and the order of the ancient Church on the foundation of *rules*, first the rules of the Apostles and then the rules of the Councils... But the Roman theologians do just the contrary, never judging the personal relations in the light of the rules, but

commenting on the rules by what we know of personal relations. Here are some examples: A direct disciple of the Apostles, Clement, bishop of Rome (91-100) writes a letter to the Corinthians to quiet some dispute, which arose among them. In this the Latins see a proof of the supremacy of the bishop of Rome, for, according to them, the solicitude of Clement for the Corinthians expresses his consciousness of the fact that the care of all the churches in general was entrusted to him. But we affirm, on the basis of the apostolic rules alone, without going into any further discussion, that such a commentary on the simple act of Clement was a pure invention, that in the first centuries any sort of supremacy was entirely unknown, and that the epistle of Clement, must, therefore, be regarded as a proof of his brotherly interest in a neighbouring church, which was in constant intercourse with Rome... Here is another example. Victor I (192-202) and Stephen (253-257) threatened the churches of Asia Minor with excommunication for their disagreement with Rome, the first concerning the right date for Easter, the second concerning the baptism of heretics. Supported by

the Apostolic rules, we affirm that both these Popes were guilty of exceeding their authority, of which they were duly accused by their brother bishops. But disregarding the Apostolic rules, the Latins see in these acts of Victor and Stephen a manifestation of papal authority. Athanasius the Great seeks refuge in Rome from the persecutions of the Arian heretics; St. Basil the Great asks Pope Damascius for moral support, etc., etc., — to all these and to similar incidents we apply the point of view of the church canon, and find in them no indication of the headship of the Popes. But the Latins are so sure that they do indicate the papal supremacy at this remote time, that they correct the 6-th rule of the First Ecumenical Council to harmonize with these incidents. Here is one more example. The Fourth Ecumenical Council received the Epistle of Pope Leo with the greatest respect, as if it came from Peter himself. From our point of view, we derive from this, that the Fathers of this Council recognized in Leo's epistle the exact ecumenical teaching, having found before the same orthodox truths in the works of Athanasius the Great, Gregory the Divine and Basil the Great. But the Latin theol-

ogians take the epistle of Leo for an infallible act of ecumenical law-giving, issued by the universal head of the Universal Church, totally disregarding the fact that Leo's confession was accepted only after it had been examined and approved by a special committee appointed by the Council. And in this way the earlier history, of the Church has been worked out by Latin theologians down to the ninth century. — Owing to this superficial attitude of thought toward facts, the Roman Catholic science knows of no analysis of matters according to their nature. For instance, in order to prove that Christ entrusted all the earthly order of things to the Pope, Innocent reasons as follows: Christ ordered Peter to walk on the sea, which in a mysterious sense represents the masses of the people, therefore it is clear, that the successors of Peter are called to rule the nations²³). The reasoning of Thomas Aquinas concerning heretics is exactly similar: the holy Scripture calls them thieves and wolves, thieves are hanged and wolves are killed, therefore heretics are also to be hung and killed...²⁴). The predilection of

23) Innocent III, l. II ad. Patr. Constantinop. ap. Migne 51, vol. CCXIV, P. L. II, 209 col., 758 et sequ.

24) Summa II, 9, 11, art. 3 and 4.

the Roman theologians for the syllogism *ad absurdum*, comes from the same laxity of reasoning... For instance in the book of S. Astashkoff, the author reasons as follows: the eastern church consists of several independent national churches, therefore eastern Christians do not believe in one Holy Ecumenical Apostolic Church, but in many separate churches, which is an absurdity...

c) The processes of their thought having been affected, the discussions of the Latins became deprived of scholarly calmness and objectivity... Whenever the weakness of the argument becomes apparent, the Latin theologians try to affect their readers by the vividness of their imagery, by their imagery, by their authoritative tone, which must abolish doubt, by enraptured eloquence, which bears witness to the loftiness of the subject, or by irony and sarcasm, when dealing with a powerful opponent. In fact, to prove their personal opinions, they neglect no artificial means²⁵). Influenced by feeling and imagination, they indulge in every possible exaggeration. Seeing in life and books what is not there at all, and disregarding what is both in life and books, the Latin theologians consider no trans-

gression against truth, but on the contrary give it the name of a pious fraud. This is the psychological explanation of all the forgeries which accompanied the development of the papal idea. Here are examples of some perfectly incredible instance of historical distortions. In France, the Jesuit fathers taught, that Napoleon never was the emperor of France, that he conducted all his wars only as a general of Louis XVIII. A Roman catholic bishop in Russia earnestly endeavours to prove, that no indulgences were ever sold in the time of Luther, that Luther arose against the Roman Church for perfectly different reasons, and that the whole thing was invented by the enemies of the Church²⁵) etc. etc.

Doubtless, the Jesuit fathers did much for science. But we must not forget that the liberal and infidel lay science was always a check on their endeavours to whitewash the history of papacy. Were it not for this check, even their very real learning

25) As an example of an artificial tone in the argument, we can mention the work of John Brazda, in Bohemian, „The Syllabus of Pius IX”. In it, a *sedlak* that is an uneducated peasant is represented arguing to defend this document of the Pope (!). The book is pretty voluminous — 428 pages.

26) This is a perfectly authentic fact.

could not stand against their pious infatuations.

Drawing the general theses of this part of our work, we may offer the following with perfect certainty.

First, in the grace of the Holy Orders, all bishops are equal, the difference between them having been established later on, in privileges defined by the canons of the Church. The eastern Universal Church always remembers this difference. But the Roman church has deliberately confused them with the object of raising the bishop of Rome, ascribing to his canonical privileges an importance of sacramental grace, which placed him outside the ranks of other bishops.

Second, the Apostles left us no principles of ecclesiastical autocracy, no special sacrament for the bishops of Rome, but, on the contrary, they left us perfectly clear rules rejecting every chance of autocracy in the Church...

Third, the 34th Apostolic rule is the foundation for the development of the canonical rights and privileges of the chief bishops, the metropolitans being placed over the bishops, and Patriarchs over

the metropolitans; but, at the historical moment, when it seemed that the Popes of Rome were about to be placed over the Patriarchs, they took the task into their own hands and created for themselves privileges so exorbitant, that the other bishop could not accept them.

Fourth, the privileges of the Roman bishops are not founded on any church data of indubitable character, but on doubtful syllogisms, on fictions and on a whole series of intentional and unintentional forgeries...

Hence, we can point out in the development of the papacy the exact moments, when the Popes took leaps over the boundaries destined for them. The *first* was taken, when the Pope claimed that the supremacy of St Peter was transmitted to him. The *second* was taken when Nicholas I ordered the Patriarchs of Constantinople Photius and Ignatius to appear in Rome to be judged by him, which was an attack on brotherly equality. The *third* was taken when Gregory VII proclaimed his superiority to lay monarchs. The *fourth* was taken, when Innocent III proclaimed himself the steward of Christ and the lord of the world, as a kind of demi-god. The

fifth was finally taken when Thomas Aquinas introduced into dogmatics the doctrine of the supremacy of the Pope, and finally established and confirmed the confusion of dogma and canon by his learned authority.

Therefore, were we to enter into communications with Rome concerning the union of the churches, the papists would have to consider the following theses: the dogmatical definitions of the grades of the Holy Orders are entirely different from the canonical, and must be strictly observed with regard to the Popes also; in priesthood, the Pope is not different from any other bishop in any way; the principle of Councils is a supreme principle, and the Pope must be subject to it; signing the resolutions of the Councils, the Popes do not confirm, but merely agree and acknowledge that these resolutions are binding for their provinces; the pretensions of the Popes, from Nicholas I to Pius IX, who proclaimed the dogma of the papal infallibility, are unlawful pretensions and the Roman church must give them up. Yet would it be possible for the Roman church to accept these theses? No, it would be impossible for the adherents of papacy. Yet it is perfectly possible for

the Roman Catholics, who are more calm and, therefore, nearer in spirit to orthodoxy.

CONCLUSION.

Our task is done... Now we are able to answer the questions with which we have begun. What is the essential difference between us and the papists in the doctrine of the church? Where is the boundary which separates our doctrine from the Latin? How are the differences between us understood by the Latins, and how by us?

Our *investigation* ought to answer all these questions, in a detailed way.

The accusation of prejudice and hatred rather falls on the papists, than on us; there are no *omissions* in our Catechisms, but there are later interpolations in the Roman Catechisms, contrary to the essence of the ecumenical doctrine of the Church, these interpolations being the result of the wrong direction taken by the papacy since the IXth century.

The Latin doctrine of the headship of the Pope contradicts the Orthodox doctrine of the headship of Christ, the ascription of Divine rights to the Popes abolishing the fundamental and vital principle of the

Church — the headship of Christ; owing to which the primary virtues of a Christian, the *faith in Christ* and *imitation of Christ* are replaced by two specially Roman virtues, *servile obedience to the Pope* and *zeal for his glory*; this changes the order of spiritual life in the Roman church..., the Roman Christians seemingly believing in Christ, but in reality having no direct sense of Him.

The dogma of the infallibility of the Popes contains an inner contradiction, it comes from a vague and incorrect idea of infallibility; it distorts the Orthodox teaching of the Church as the guardian of Divine truth and of the Councils as the infallible expressions of this truth; it gives an entirely wrong interpretation of the life of the Church and its laws, founding infallibility not on the holiness of the Church but on the supposed communion of the Pope and the bishops, and, thus, making the understanding of the truth of God and the enlightenment of the Holy Ghost a perfectly exterior matter for the whole Church; the Vatican decree of the infallibility of the Pope, supposedly coming from a Council, but in reality rejecting Councils, is the result of the ingenuity of the Latin

thought and may justly be considered the work of the Jesuit fathers.

The boasted unity of the Roman church is altogether disciplinary and exterior in the cause of salvation in Christ; it is a unity in the Pope, not in Christ, a unity which opposes the true life in Christ, founded as it is on imaginary false and unjust principles, namely: on the celibacy of all the clergy, on monastic orders governed directly by Rome instead of the bishops of their provinces, which is against the rules of the Council of Chalcedon, and on the growth of the papal Curia, which is a unanimous corporation around the Pope, and the chief reason of the Roman Catholic unity.

The Latin church confuses the ecclesiastical grades, one of which is the papal grade, with the spiritual grades, of which there are only three: the bishop, the presbyter and the deacon; ... the Pope can never be anything but a bishop, in grace the equal of all the other bishops.

The Apostles gave out the 34th rule as the foundation of the future development of canonical rights and privileges of bishops, from whose ranks arose metropolitans, and later on Patriarchs; amongst the latter the

supremacy was, without any doubt, ascribed to the bishops of Rome; but, having imagined themselves to be the successors of St. Peter, they exceeded the boundaries of the church supremacy,... usurping the rights of Christ, of which the Universal Church justly accuses them.

The pretensions of the bishop of Rome to the supreme authority in the Universal Church do not come from any principle of the Church itself, but from the arrogance and love of power of the heathen spirit of ancient Rome, hidden under the holy names of the Saviour and the chief of His Apostles.

To accuse the Orthodox Church of having fallen away from the ecumenical unity is altogether unjust; such an accusation is not applicable to it, for it does all it can to manifest its interior unity in Christ in its exterior canonical unity, and if for some time it has been forced to remain stationery in its progress, it is entirely by reason of the extreme pretensions of Rome.

The principle of Councils is not the only difference between our church and the Latin, for the unity in the person of the supreme hierarch and the foundation of

Councils were always intimately related; but holding to both, we must observe in the life of the Church the only unconditionally necessary and salutary *headship of Christ*, without which neither the principle of Councils, nor the canonical supremacy can possibly be safeguarded against impurities and usurpations.

There is no direct answer to the question whether the salvation of the faithful is accomplished within the Roman Catholic Church. The answer is both *yes* and *no*... If the western Christians live by the false principles of the papacy, realizing them in their lives, they greatly increase for themselves the difficulties of the task of salvation. If, setting aside these false principles, they live by their faith in Christ and serve Him as their only Head, they approach the Orthodox ideal and facilitate their way to salvation.

From this we, the Orthodox, may also derive a salutary lesson. As we saw, the papacy became a doctrine only in time. It began as a materialistic attitude towards hierarchical prerogatives,... which brought about entire disregard of the fact that the true spirit of pastorship is that *the strong ought to bear the infirmities of the weak and*

not to please themselves (Roman XV, 1). In this form, all the Orthodox pastors, superior, middle and inferior, may be contaminated by the spirit of the papacy, separately or collectively, or even as a whole council. Therefore we should be extremely cautious not to become fascinated by false powers, as through this we only endanger the cause of salvation for ourselves as for others. On the other hand, if founding ourselves on Christ, as the invisible supreme Head of all the faithful, we come closer to the normal life of the Church, we shall facilitate the progress of our walk towards the eternal destination, for ourselves as well as for our brothers in Christ.

THE END.

